

آياتها
60
Ayah

سُورَةُ الذَّارِيَاتِ
Surato Adh'Dhareya'te
(The winnowers-she^{ym})

ترتيبها
51
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the winnowers-she,^y firmly winnowing.² وَالذَّارِبَتِ ذَرَوًا ١
2. Then the bearers-she^{v3} (of) a *wegra*⁴ (heavy-burden). فَالْحَامِلَتِ وِقْرًا ٢
3. Then the runners-she,^{v5} (in) firm easiness.⁶ فَالْجَارِبَتِ يُسْرًا ٣
4. Then the allotters-she^{v7} (of) firm a matter.⁸ فَالْمُقَسِّمَتِ أَمْرًا ٤
5. Verily what you^z (are being) promised, surely (is) *ssa'degon* (credible/always truth manifest). إِنَّمَا تُوعَدُونَ لَصَادِقٌ ٥
6. And verily the *Deen*⁹ (requital) (is) surely occurring. وَإِنَّ الدِّينَ لَوَاقِعٌ ٦
7. By¹⁰ the Heaven,^w the *hubok'e* (paths)¹¹ possessor.¹¹ وَالسَّمَاءِ ذَاتِ الْحُبُوكِ ٧
8. Verily you^b (are) surely in a say^x dissident/different. إِنَّكُمْ لَفِي قَوْلٍ مُتخَلِفٍ ٨
9. *You'afako* (to be off-right dissuaded/speciously deterred) a'n (off) it^x who^p *ofeka* (he had been off right dissuaded-/speciously deterred). يُؤَفِّكُ عَنْهُ مَنَ أُنْفَكِ ٩
10. (Had been) killed the *kharrassona*¹² (iterative conjecturers). قَتَلَ الْخَرَّاصُونَ ١٠
11. Who^r they (are) in an abyss *sa'boona*¹³ (unmindful of situations). الَّذِينَ هُمْ فِي غَمْرٍ وَسَاهُونَ ١١

1 In Arabic the letter “و”= “and.” However, in Arabic “and” has additional meaning as an article used to swear by the name of Allah. In English the equivalent for swearing is “by” and not “and.” Therefore, since this *Ayah* begins by making an oath by the name of “الذَّارِيَاتِ,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*. Clearly in English “و” will not suffice the meaning.

2 The word “ذَرَوًا” is absolute object= مفعول مطلق, i.e. in place of an infinitive noun. Infinitive noun is used to emphasize, to specify, to absolutely confirm or affirm the action in reference. Hence, “firm” to qualify the winnowing.

3 That is the clouds, see الطبري.

4 The word “وِقْرًا” with كسرة on the و, is “burden” and some say “heavy burden.” See اللسان. Also the “وِقْرًا” is what is carried internally (like a fetus in the womb) or externally like the date-palm's sheath and bunches, or any burden which can be carried on a donkey or the mule. This is versus the “وَسْقٍ” of the camel load.

5 That is the ships, see الطبري.

6 The word “يُسْرًا” is absolute object= مفعول مطلق, see footnote 3460 above in this regard.

7 That is the angels, see الطبري.

8 The word “أَمْرًا” could be “حال=conditional, i.e. they are commanded, or absolute object= مفعول مطلق, see footnote 5745 above in this regard, i.e. absolute object= مفعول مطلق.

9 The word “Deen”=“الدِّينَ”= “religion” has several meanings, among them: requital or recompense, remuneration as in this *Ayah*, or Day of Judgment, where everyone is accorded his/her dues, good or bad.

10 See footnote 1 above regarding “و” for swearing, in this case with respect to the Heaven.

11 According to Ibn Abbas, “Qur'aan translator” the word “حُبُوكِ” means the crafted perfectly, i.e. the heaven.

12 The word “خَرَّاصُونَ” is plural for “خَرَّاصٌ” not “خَارِصٌ” and “خَرَّاصٌ عَلَى وَزْنِ فَعَالٍ” therefore, “خَرَّاصٌ” is simultaneously *vast* (=عظيم) and iterative = (كثير) both in conjecturing/lying.

13 The word “سَاهُونَ” is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation.

12. They^z ask: *ayyana*¹⁴ (*which momentous period*) (*is*) the *Deen's* (*Requital's*) Day.¹⁵ يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ ﴿١٢﴾
13. Day they over The Fire^w (*are to be*) essayed they.^z يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾
14. Let-taste you^z yourⁿ essay;^w this (*is that*) which^x you^c were by it^x *tasta'ajelona* (*affirmably hasten you^z*). ذُوقُوا فَنُتِقْكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens^w and wells.^w إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking¹⁶ they,^z what gave them their Lord; verily they [were] before *tha'leka* (*afar-that-it/that*)^x benefactors. قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They^z [were] a little of the night when^o *yahja'aona*¹⁷ (*they^z nocturnally interruptively-sleep*). كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the *as'ha're* (*dawns' ere*), they *yastaghferona*¹⁸ (*seek forgiveness they^z*). وَإِلَّا سَحَارًا هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (*is*) a right for the requester and the *mahroome* (*he who was deprived*).¹⁹ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾
20. And in the Earth^w (*are*) *Aya'ton*^w (*signs/proofs*) for the *muqeneena* (*believers with certitude*). وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾
21. And in yourⁿ selves,^w do then not discern you.^z وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven^w (*is*) yourⁿ *rez'qa*^x (*rain/victuals for sustenance*)^x and what you^z (*are being*) promised.²⁰ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's^w and the Earth's^w Lord verily it^x (*is*) surely right; like what surely you^b pronounce. فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ نَطْفُونَ ﴿٢٣﴾
24. Has *ataka*^x (*happed-on/come-to you^g*)^x Ebraheema's (*Abraham's*) guests' discourse, the *mukrameena* (*they who are hospitality accorded and honored*). هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
25. Edh (*when/as*) entered they^z on him then said they:^z *salaman* (*peace [be on you^g]*); said [*he*]: *salamon* (*absolute-/infinitive peace [on you^g]*); people, *munkaroona*²¹ (*unknown folks*). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ﴿٢٥﴾

¹⁴ The word "*ayyana*" = "أَيَّانَ" really is "أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

¹⁵ See footnote 9 above regarding "*Deen*."

¹⁶ That is to say they are following their Lord's prescriptions and proscriptions.

¹⁷ The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*.

¹⁸ The word "يَسْتَغْفِرُونَ" = "يَطْلُبُونَ الْغُفْرَانَ" = "they^z seek forgiveness." In English there is no seemly way to say: "يَسْتَغْفِرُونَ" per se. So I settled for saying: "they^z seek forgiveness."

¹⁹ The word "المحروم" singular, masculine, objective noun, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroome*.

²⁰ That is the *rain water* to enliven the land and also whatever is in the "الروح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter.

²¹ The word "*munkaroona*" is masculine, plural, objective noun, with no English equivalent per se, meaning "folks unknown."

26. Then *ragha* ([*he*] *dodged/furtively swerved*) to his family;^w then [*he*] came by a fat calf.^x فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
27. Then [*he*] neared it^x to them; said [*he*]: would not²² eat you.^z فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
28. So *anjasa*²³ ([*he*] *anxiously-intuited*) of them a *kheyfatan*^{w24} (*circumstantial state-of-fear*);^w said they:^z let-not [*you*^s] fear; and *bashsharo*²⁵ (*they^z told pleasant tidings to*) him by a *ghola'men*²⁶ (*boy*) omniscient. وَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾
29. Then *aqbala'te* ([*she*] *forwardly-advanced*)^w his [*woman*] (*i.e. wife*) in a vociferousness;^w then slapped-she^y her face; and said [*she*]: *ajoozon* (*an aged-woman*), sterile-/barren. فَأَقْبَلَتْ أَمْرَأَتُهُ فِي صَرْفٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾
30. Said they:^z like *tha'leka* (*afar-that-it/that*)^x said your^y Lord; verily He (*is*) The *Hakeemo*²⁷ (*infinite bekma*²⁸ Possessor), The Omniscient. قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾
31. Said [*he*]: so what (*is*) yourⁿ *khatibo* (*serious matter*); O, you the *mursaloona* (*sent-messengers*). قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾
32. Said they:^z verily we (*had been*) sent to a people criminals. قَالُوا إِنَّا أَنْزَلْنَاهُ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
33. To send [*we*] on them stones^w of mud. لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾
34. *Musanwamaton*^w (*with signa*) *enda* (*by Rule of*) your^t Lord for the exceeders. مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
35. So egressed we whom^p [*was*] in it^w of the believers. فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
36. So not we found in [*it*]^w other than a house of the Muslims. فَمَا وَحَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾
37. And we left in it^w an *Aya'tan*^w (*signpost/sign*) for whom^r they^z fear/know²⁹ the torment the painful. وَزَكَّا فِيهَا ءَايَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
38. And in *Mosa* (*Moses*) *edh* (*when/since*) We sent him to Pharaoh by an authority^x manifester.^x وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

²² Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحضيض” i.e. *urging* or *desiring*, *promoting* the action of the following verb. In this case the “desiring” action.

²³ The word “أوجس” means to *conceive in the mind*, *apprehended mentally*. See *الراغب*.

²⁴ The word “*kheyfatan*” = “خيفة” is a *noun* etymologically it is “خوفه” as if it is a *once*. Hence, it is a *circumstantial “state-of-fear”* for a *given situation*. See *تاج العروس*. And (S20:67) provides *strong support* for “خيفة” as so stated, as the *Ayah* says: “So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*).” *Moses’ kheyfatan* was during the *initial stage* of the show-down between *Pharos magicians* and *Moses*.

²⁵ See the *Lexicon* attached to this *Translation* for *bashshara/youbashsharo/mubasheron*=بَشَّرَ\نَبَشَّرَ\مُبَشِّرٌ.

²⁶ The word “*ghola'men*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

²⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²⁸ See the *Lexicon* attached to this *Translation* for “*bekma*.”

²⁹ Linguistically the word “خاف” carries *dual meanings*: (1) *fear* and (2) *know*. Both meanings could apply.

39. Then he shifted/diverted by his force³⁰ and said [he]: a magician or a maniac.³¹ فَتَوَلَّىٰ رُكْبَهُ ۖ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
40. Then We took him and his soldiers, so *nabathnahom* (We *slightingly-cast them*) in the *yamme* (sweet/salty water/sea) while he (is) a blameworthy. فَأَخَذْنَاهُ وَجُودَهُ ۖ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in *Aaden edh* (when/since) We sent on them the wind,^w the barren/sterile. وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
42. Not leaves^w [*it^{aw}*] of a thing [*it^{aw}*] came-she^y on it^x except [*it^{aw}*] made it^x like³² a decay. مَا نَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾
43. And in *Thamooda edh* (when/since) (had been) said for them *tamatta'go* (let-relish you^x the transitory worldly delight) until a while. وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
44. Then recalcitrated they^z a'n (regarding) their Lord's command; so took-she^y them the thunderbolt-she^y while they^z look. فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ ۖ فَأَخَذْنَاهُمُ الصَّيْحَةَ ۖ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
45. So not could they^z of a standing and nor were they^z succorers/victors. فَهَآ أَسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِّينَ ﴿٤٥﴾
46. And *Noohen's* (Noah's) people of earlier; verily they were people *fa'sequeena* (rebels-vis-à-vis Allah's command). وَقَوْمٌ نُّوحٌ مِنْ قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
47. And the Heaven^w We built it^w by *ay'den*³³ (divine or Might of Might); and verily We surely (are) expanding-/expanders. وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth^w We spread it,^w so *ne'ama* (most excellent) (are) The Eveners. وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs,³⁴ *la'alla* (craving currently unavailable deed that/perhaps) you^b reminiscence you.^z وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you^z to Allah; verily I am for you^b from Him *natheeron* (iterative warner) manifest. فَفِرُّوْا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

³⁰ That is his entire *soldiery and power*, as the word “ركنه” in “ركنه” means: his *supporters* of soldiery.

³¹ The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective.

³² The word “الرميم” of “الرمة” which is designative of bones in decay. See *الراغب*.

³³ The word “أيدي”=“*ay'den*,” linguistically speaking is “*power/strength/might*.” However, in *this case*, it is Allah's. Allah clearly could *endow it to any of His creatures*. There is no single English word to mean “أيدي” *per se*. That is why the word “أيدي”=“*ay'den*” is transliterated. See *اللسان*.

³⁴ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*., (3) *bues*. See *اللسان*.

51. And let-not make you^z with Allah an *elahan* (a deity) another; verily I am for you^b from Him *natheeron* (iterative warner) manifesters.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Like *tha'leka* (afar-that-it/that)^x not *ata*^x (happed on/come to)^x whom^r of before them of a messenger except said they:^z a magician or a maniac.³⁵

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِمْ مِن رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾

53. Have they^z mutually enjoined by it;^x rather they (are) people tyrants.

أَتَوْسَوْا بِهِٓ بِلِّ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So let-divert [you^s] a'n (off) them; thus, not you^s (are) surely a blameworthy.

فَنَوَّلَ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55. And let-remind [you^s], as verily the reminding/-remembrance^{w36} benefits the believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And not I created the Jinn and the humankind except to worship they^z [Me].³⁷

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. Neither [I] want from them of a *rez'qen*^x (provision-/victuals for sustenance)^x and nor [I] want that *youtt'emoo'ne* (they^x give to: ingest [I]/feed) [Me].³⁸

مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

58. Verily Allah, He (is) The *Razzaqo* (Ever/Stout Giver of: provision/victuals for sustenance/rain) the Might^w Possessor, The *Ma'teen* (Strong and Indefatigable).

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. So verily, for whom^r *dhalamo*³⁹ (they^x wronged) (are) *dhanoban* (offenses) like their companions' *dhanobe* (offenses); so let not *tasta'ajelona* (affirmably hasten you^z).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. So *waylon* (lengthy: stay in a valley in Hell/bane/woe) for whom^r disbelieved they^z of their day which^x they^z (are being) promised.

قَوْلٌ لِلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

آيَاتُهَا
49
Ayah

سُورَةُ الْاُخْرَىٰ
Surato At'Too're
(The Mount)

ترتيبها
52
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

³⁵ The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective.

³⁶ The word “ذكري” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

³⁷ he letter “ن” in “يعبدون” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يعبدون” is omitted, for “التخفيف” = “*alleviation, lightening*” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

³⁸ Ibid, only with respect to “يطعمون”

³⁹ The word “ظالم” = “فاعل الظلم” = *injustice-doer*, and “ظلم” = “*wronged*.” +

1. By¹ the Ttoo're² (i.e. the Mount). وَالطُّورِ ١
2. And³ a book^x massttoren (it^x is indited/ written in lines-/ rows). وَكُنْزٍ مَّسْطُورٍ ٢
3. In a parchment⁴ manshooren (published/ made spread). فِي رَقٍّ مَّنْشُورٍ ٣
4. And⁵ The House^x The Ma'amoo're (the frequented).⁶ وَالْبَيْتِ الْمَعْمُورِ ٤
5. And⁷ the ceiling^x the marfoo'a⁸ (that which is raised high). وَالسَّقْفِ الْمَرْفُوعِ ٥
6. And⁹ the sea, ^x the masjoo're¹⁰ (filled/ kindled/ emptied). وَالْبَحْرِ الْمَسْجُورِ ٦
7. Verily your^r Lord's torment^x (is) surely occurring.¹¹ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
8. Not for it^x of a repeller. مَا لَهُ مِنْ دَافِعٍ ٨
9. Day sways the sky^w manran¹² (a fierce swaying). يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
10. And tread the mountains sayran¹³ (a firm treading). وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
11. Then Waylon (lengthy: stay in a valley in Hell/ bane-/ woe) then-day for the deniers. فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١١
12. Who^r they (are) in a wade¹⁴ playing. الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢
13. Day they^z (are to be/ being) flung into Hell's^w fire^w da'aan¹⁵ (firmly flinging). يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ١٣
14. This-she^y (is) The Fire^w which^u you^c were by it^w هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ١٤ denying.
15. Is then this a magic; or you^f not sight/ discern you.^z أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥
16. Isslaw¹⁶ (let-broiled on/ by) it^w you,^z so issbero (let-bold أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا

1 This "by," is for "و. القسم." See the *Lexicon* attached to this Translation for more elaboration.

2 That is the mount by which Allah spoke to Moses. It's also the name of Paradise's mountains. See القرطبي.

3 This "و" is a "و عطف" = coupling article. See إعراب القرآن، لمحمود صافي.

4 The noted linguist الفراء says for the word "رَقٍّ" means the writ of one's works as one reads them on Deen's Day.

5 See footnote 3 above regarding "and."

6 This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي.

7 See footnote 3 above, regarding "and."

8 That is the sky.

9 See footnote 3 above, regarding "and."

10 The word "المسجور" has several meanings, including the paradoxical one. As "المسجور" means: the filled/ the emptied / the kindled.

11 That is the torment by your Lord is surely happening.

12 The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely.

13 Ibid, only "سيرا" instead of "مورا".

14 The word "خوض" = "wading" is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility.

15 The word "دعا" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used.

16 The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

on you^z patiently) or not tassbero (hold on patiently you^z) equal on you;^b verily you^b (are to be) requited what you^c [were] working.

سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

17. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and *na'eeme* (permanent mental and physical delights in the highest chambers of Paradise).

إِنَّ الْمُنْتَقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

18. *Fa'keybeena*¹⁷ (they^z are. amusers/fruit givers/fruit possessors) by what *aa'tabum* (accorded them) their Lord and precluded them their Lord the *Jabeem's*¹⁸ (intensely-blazing Fire^w)'s torment.

فَنَكِهِينَ بِمَا آتَاهُمُ رَبُّهُمْ وَوَقَّاهُمْ رُبَّمَا عَذَابَ الْجَحِيمِ ﴿١٨﴾

19. Let-eat you^z and let-drink you^z wholesomely by what you^c [were] working.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

20. Reclining they^z over rowed-beds and We wedded them by *hooren'een*^w (females of fair skin/large eyes whose white is very white and the black is very black).^w

مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٢٠﴾

21. And who^r believed they^z and *ett'ba'a* (closely-followed) them their progeny^w by belief; We conjoined them by their progeny;^w and not We lopped them of their work of a thing; every *emre'en*¹⁹ (mature/perfect manliness possessor) (is) by what [he] earned (is) a pawn.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

22. And We supplied them by fruit^{w20} and meat of what they^z desire.

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾

23. *Yatana'za'ona* (they^z mutually-attractively-giving) (each other) in it^w a glass;²¹ neither a frivolity in it^w and nor a sinning.

يَنْزِعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيهِمْ ﴿٢٣﴾

24. And circumambulate on them *ghelma'non* (boys) for them, as if they (were) pearls^w *maknoonon* (rather clean/covered and well protected).

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾

25. And *aqbala* (forwardly-advanced) some (of) them on some mutually querying.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

26. Said they^z: verily we were before in our family *mushfegeena* (they who are in disquiet).

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

¹⁷ The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

¹⁸ The word "الجاحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل, و the human = الإنسان و the person = الشخص, و the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁰ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word "كأساً," translated as "glass," means normally "glass full of wine" or "glass full of any drink."

27. Then *manḥa*²² (graced His boon^w) Allah on us and [He] precluded us from the *Samoom*'s²³ (Hell-hot)'s torment. فَمَنْعَ اللَّهِ عَلَيْنَا وَوَقَّعْنَا عَذَابَ السَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He (is) The Barro²⁴ (*Vast multitudinous Doer of all around beautiful works*), *Ar-Raheemo* (*The iterative mercy Giver*). إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you^s]; so not you^s (are) by your^t Lord's boon^{w25} neither a *ka'henen* (*clairvoyant/ rabbi-/priest*) and nor a maniac.²⁶ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾
30. Or they^z say a poet *natarabbasso* ([we] *look-out-/await*) by him *rayba-almanoon*²⁷ (*events of the Time*). أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾
31. Let-say [you^s]: *tarabbasso* (*let look-out/await you^z*); so verily I am with you^b of the *mutarabbeseena* (*ones who are looking-out/awaiting*). قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (are) people tyrants. أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they^z say: *taqanwlabo* (*he concocted it and said it/ he sought it/ was taught it and said it*); rather they^z believe not. أَمْ يَقُولُونَ نَقُولُهُ بِئْسَ مَا لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So *l'ya'ato*^x (*let-they^z produce/present*)^x by a discourse like it^{x en (if)} they^z were *ssa'dequeena* (*always truth enforcers*). فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (*had been*) created they^z of other than a thing; or (are) they the creators. أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they^z the Heavens^w and the Earth,^w rather not *yougenoona* (*they^z believe with certitude*). أَمْ خَلِقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوْقِنُونَ ﴿٣٦﴾
37. Or do they have your^t Lord's treasures; or they (are) the controllers. أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُصَيِّطُونَ ﴿٣٧﴾
38. Or for them a ladder *yastame'ona* (*they^z affirmably bear*) in it;^x so *l'ya'ato*^x (*let-produce/present they^z*)^x their *musta'meo* (*hearing-seeker*) by an authority^x manifest^x. أَمْ لَهُمْ سُلَّمٌ يَسْتَعْمُونَ فِيهِ فَلْيَأْتِ مُسْتَعْمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾

²² The word "مَنْ" in "يَمُنْ" means "نِعْمَةٌ يُنْعِمُهَا" That a "boon He graces it."

²³ Some Qur'aan commentator said the "السَّمُومُ" means a rank of Hell, or a name of Hell.

²⁴ The word "الْبَرُّ" with a فتحة on the ب, means, according to التاج, كثير البر, التاج. And "البر", with كسرة on the ب means being vast in giving the إحسان, which is the all-around beautiful work.

²⁵ See the Lexicon attached to this Translation for "ne'amah" ("boon").

²⁶ The word "مجنون" is a noun corresponding to "mania" rather than "insane" which is an adjective.

²⁷ The expression *rayba-almanoon*="رَيْبُ الْمُنُونِ" is Arabic tongue expression, which literally means: "events of the Time," but is taken to mean death, or the misfortunes of the vicissitudes of Time. The word "rayba"= presumptuous suspicion, i.e. may or may not materialize. And the word *almanoon*= fate of death.

39. Or for Him the daughters and for you^b the sons. ﴿٣٩﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ
40. Or ask them [you^s] a remuneration, so they (are) of a mulct *muthgaloon* (they that are heavily-laden). ﴿٤٠﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ
41. Or have they the invisible, so they write. ﴿٤١﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ
42. Or they^z want a scheme; so who^r unbelieved they^z they (are) the *ma'keydoona* (they who are schemed against). ﴿٤٢﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ
43. Or for them an *elabon* (a deity) other than Allah; *subhana*²⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what they^z partner (deities with Him). ﴿٤٣﴾ أَمْ هُمْ لِلَّهِ عِزٌّ اللَّهِ سَبَّحَنَ اللَّهُ عَمَّا يُشْرِكُونَ
44. And *en* (if) see they^z a fragment from the sky^w falling say they:^z *sahabon*²⁹ (gliding-clouds) *markoomon* (amassed layer over layer). ﴿٤٤﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ
45. So let-leave them [you^s] until *youlaqo* (they^z meet/face) their day,^x which^x (is) in it^x (to be) stunned they.^z ﴿٤٥﴾ فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
46. Day not enriches/suffices³⁰ a'n (off) them their scheme a thing and not they (are to be) succored. ﴿٤٦﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ
47. And verily for whom^r wronged³¹ they^z a torment lesser than *tha'leka* (afar-that-it/that);^x [and,] but most of them not know they.^z ﴿٤٧﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
48. And *issber* ([you^s] let hold on patiently) for your^t Lord's rule; so verily you^g (are) by Our Eyes; and *sabbeh*³² (let-say [you^s]: *subhana Allah*) by your^t Lord's praise when [you^s] up.³³ ﴿٤٨﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ
49. And of the night then *sabbeh*³⁴ (let-say [you^s]: *subhana Allah* to) Him and (at) the stars' *edba're*³⁵ (settings/turning-away). ﴿٤٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ

²⁸ The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁹ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابية". Whereas the "غيم" appears stationary. انظر اللسان.

³⁰ That is not suffices, as the word "يغني" has double meanings: (1) enriches and (2). suffices

³¹ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

³² The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³³ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف."

³⁴ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁵ At "the stars' settings" means as the stars seem to fade away due to the morning light. +

آياتها
62
Ayahسُورَةُ النَّجْمِ
Surato An'Naj'me
(The Star)ترتيبها
53
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the star² *edha (when/whereas) hawa (its^x nose-dove)*. وَالنَّجْمِ إِذَا هَوَىٰ ١
2. Not strayed yourⁿ companion and nor *ghawa³ (he: indulgently strayed and consequently was disappointed)*. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢
3. And not [he] pronounces *a'ne⁴ (by/according to) the hawa (tendentious liking)*. وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ٣
4. *En (not) it⁵ (is) except a revelation^x (being) revealed.*⁶ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤
5. Taught him (*he who is*) hard (*in*) the might⁷s. عَلَّمَهُ شَدِيدُ الْقُوَىٰ ٥
6. A *thomerra'ten (stamina-possessor)*, so [he] set. دُومِرَّةً فَاسْتَوَىٰ ٦
7. While, he (*is*) by the horizon the highest. وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ٧
8. Afterwards [he] neared then *tadalla ([he] descended humbly)*. ثُمَّ دَنَا فَتَدَلَّىٰ ٨
9. So was [he] two bows' *qaba (span/measure) or lower*. فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩
10. Then [He] revealed⁸ to His *abde⁹ (slave) what [He] revealed*. فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ١٠
11. Not lied the *foaa'do¹⁰ (heart/mind)^x what [it^x] saw-/perceived*. مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ١١
12. Do then you^z dubitate him over what [he] sees. أَفَتَمْتَرُونَهُ عَلَىٰ مَا بَرَأَ ١٢

¹ This "و" in "و النجم" is "و القسم" it is translated as: "by." See the *Lexicon* to this *Translation* for this "و."

² The word "النجم" linguistically has several meanings: (1a) the *star* or (1b) the *constellation* and (2) the *quack-grass* (couch grass, quitch).

³ The word "غوى" = "غوى" see *اللسان*. So *he indulgently strayed and consequently was disappointed*.

⁴ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."

⁵ The word "it^x" here refers to "هو," meaning *The Qur'aan or whatever the Prophet (SAWS) says*. See *اللائوسي روح المعاني*.

⁶ The word "أوحى" = *reveal* in "يوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire or king*. See *اللسان*.

⁷ That is *Gabriel, the Arch Angel*.

⁸ See footnote 6 above regarding *reveal*. The *hidden pronoun* in "أوحى," is *Allah*. See *الذر المصون، لـ احمد الحلبي*.

⁹ The word "abdehe" = "His slave," the *denotation* of the word "slave" is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation*. In short, being "slave" for Allah = *freedom from humans*.

¹⁰ The word "الفؤاد" is commonly referred to as the "heart." However, according to many *linguists*, for example, taking *الفيروزبادي* in *التمييز*, *بصائر ذوي التمييز*, "الفؤاد" is to consider "التفؤد" meaning "التوقد" = *glowing*; and the *Hadeeth*, the Prophet (SAWS) said: *came to you folks of Yaman. They are kinder "قلوباً" and softer "أفئدة"*. The Qur'aan says: "not lied the *fo'aado (heart/mind)* = "الفؤاد" what it^x saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the *glowing* passion of the heart "القلب" = the *heart*. Also, and Allah knows best, "الفؤاد" means the *fo'aado* = *mind* as in the *Ayah*, (S22:46), which says: "so verily it^w (*is*) not be-blind the sights [and] but be-blind the hearts that (*are*) in the chests." This is probably for *future science to be discovered*.

13. And *laqad* (verily, already and affirmatively) saw him [he] a descending^w another.^w وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾
14. At *Sedra'te* (lotus-tree)^w the *muntaba*¹¹ (ultimate-end). عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾
15. At [it^w] (is) the abode/lodging Paradise.^w عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾
16. *Edb* (when) overlays the *sedra'te* (lotus-tree)^w what overlays. إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾
17. Neither swerved the sight^x and nor it^x overreached. مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾
18. *Laqad* (verily, already and affirmatively) saw [he] of his Lord's *Aya'te*^w (miracles) the *kubra*¹² (she-biggest). لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾
19. Have then seen you^f the *Allata*^w and the *Aozza*¹³. أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّىٰ ﴿١٩﴾
20. And *Manata*^{w14} the third-she^y the other.^w وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾
21. Is for you^b the male and for Him the female. أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. *Telka*^w (she-that-afar-it^{aw} / it^w) then (is) a division^w *dheyza* (iniquitous/warped). تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. *En* (not) it^w except names, named it^w you,^z you^f and yourⁿ fathers; not descended Allah by it^w of an authority,^x *en* (not) *yattabe'ona* (closely-follow they^z) except the presumption and what *tahwa* (tendentiously-like) the selves;^w and *Laqad* (verily, already and affirmatively) came (to) them from their Lord the *huda* (divine-guidance). إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾
24. Or for the mankind what [he] longed. أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾
25. So for Allah (are) the Last-she^y and the First-she.^y فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾
26. And how-many¹⁵ of angels in the Heavens^w not enriches/suffices¹⁶ their intercession^w a thing, except from after that permits Allah for whom^r [He] wills and [He] delights. وَكَهْ مِنْ مَلَائِكَةٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾
27. Verily who^r not believe they^z by the Hereafter^w surely they^z name the angels the females' naming. إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾

¹¹ Regarding "The Lotus-Tree the ultimate-end," Qur'aan commentators have multiple explanations for it. But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "supremacy" = "المجد" a person could get.

¹² The word "الكبرى" is the feminine of "الأكبر" = "the biggest," See الهادي.

¹³ The words *Allata* and *Aozza* are two idols in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁴ The word *Manata* is also an idol in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

¹⁶ The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

28. And not for them by it^x of a knowledge; *en (not) yattabe'ona (closely-follow they^z)* except the presumption; and verily, the presumption not enriches/suffices of the right a thing. ﴿٢٨﴾
29. So let shun [you^s] a'n (off) whom^p [he] diverted a'n Our *thekre (Qur'aan/message)* and not [he] wanted except the life^w (of) the world. ﴿٢٩﴾
30. *Tha'leka (afar-that-it/that)^x (is) their mablagbo (ultimate-reach)* of the knowledge; verily your^t Lord He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by whom^p *ibtada (he became divinely-guided)*. ﴿٣٠﴾
31. And for Allah what (are) in the Heaves^w and what (are) in the Earth;^w to requite [He] whom^r they^z offended by what they^z worked and [to]¹⁷ requite [He] whom^r *abasano (they^z rendered: meritorious-deeds-/says)* by the Paradise.^w ﴿٣١﴾
32. Who^r they^z avoid bigs (of) the sin and the profanities^{w18} except the *lamama (minor-offenses)*; verily your^t Lord (is) *Wa'seon¹⁹ (Surrounder and encompassing all things and)* the forgiveness;^w He (is) knowinger by you^b *edha (while)* [He] established you^b from the Earth^w and whiles you^f (are) fetuses in yourⁿ mothers' bellies; so let not *tozakke (you^r exculpate and laud)*²⁰ yourⁿ selves^w He (is) knowinger by whom^p *ettaqa ([he] reverentially guarded not to displease Allah)*. ﴿٣٢﴾
33. Have then seen you,^h [he] who^x diverted/shifted. ﴿٣٣﴾
34. And [he] gave a little and [he] skimped. ﴿٣٤﴾
35. Has *endabo (he possesses)* knowledge (of) the unseen so [he] sees/visions. ﴿٣٥﴾
36. Or has [he] not *younabba'o (been informed he by piece-of-significant-and-availing-news)* by what (is) in Mosa's (Moses) writ. ﴿٣٦﴾

¹⁷ This "to," is grammatically implied, because of the "فتحة" on the "ي" in "يجزي." Hence, the square bracket and italics, i.e. [il].

¹⁸ The word "فواحش" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality.

¹⁹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

²⁰ The word "تزكوا" here means exculpate and lauded. See الطبري and اللسان.

49. And surely He; He (*is*) the Sirius^w Lord.³¹ وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى ۚ
50. And surely He, [*He*] perished *Aadan*^w the first.^w وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ۚ
51. And *Thamooda* then [*He*] spared not. وَثَمُودًا إِذْ أَتَىٰ
52. And *Noohen's* (*Noah's*) people of before, verily they [were] they, wronger and *attgha* (*more tyrannizing*). وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ۚ
53. And the *Mu'tafekata*^{w32} (*towns over-turned upside down*)^w [*He*] hurled (*imploding it upside down*). وَالْمُؤَنَفَكَةَ أَهَوَىٰ ۚ
54. So overlaid it^w what overlaid. فَفَشَلَهَا مَا عَشَىٰ ۚ
55. So by which (*of*) your^t Lord's *aa'la*^{w33} (*all around sufficiency/ surplus/ good health and delight*)^w [*you*^t] dubitate. فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۚ
56. This (*is*) *na'theron* (*iterative warners/ warnings*), of the *notho're* (*iterative warners/ warnings*) the first/*firsts*.³⁴ هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ۚ
57. Impended^w the *Aazefa'to*^{w35} (*She-imminent-Resurrector by Allah's leave*).^w أَرَفَتِ الْأَرْفَةَ ۚ
58. Not for it^w of lesser than Allah a discloser^w- /remover.^{w36} لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ۚ
59. Do then of this, the discourse you^z wonder. أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۚ
60. And (*scornfully*) you^z laugh³⁷ and not weep you.^z وَتَضَحَكُونَ وَلَا تَبْكُونَ ۚ
61. While you^f (*are*) *sa'medoona*³⁸ (*jesters and player/ singers*). وَأَنْتُمْ سَامِدُونَ ۚ
62. So let kowtow you^z for Allah and let worship you.^z فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۚ

³¹ The great star of Sirius was worshipped by some Arabs of the pre-Islamic era.

³² Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. *They failed to heed his advice*. So Allah *punished* them by *turning their towns upon them upside down*.

³³ The word "*aala*" = "أَلَاءَ" ("أَلَاءِ") plural, the singular is "أَلِي وَاِلَى وَاِلَى" So, "*aala*" = "نِعَم" meaning: *all around sufficiency, surplus, good health and delight*.

³⁴ The word "*الأولى*" is, *linguistically singular*, however in *this case* it is "صفة، حملاً على معنى الجماعة" = an adjective bearing meaning of plurality. See *الدر المصون، لـ احمد الحلبي*.

³⁵ The word "*Aazefah*" is *singular, feminine, subjective noun*, meaning *imminent* with no English equivalent *per se*. It is a synonym for the *impending Day of Judgment*, in Arabic *يوم القيامة*, which is *feminine*.

³⁶ The word "*كاشفة*," translated here as "*discloser*^w," as the "ة التانيث" in "*كاشفة*," like "*علامة*," is for *superlativeness* or to indicate that the word "*كاشفة*" as *infinitive noun*. In both cases the *superlativeness becomes clear*. So the "[*w*]" superscript to the "*discloser/ remover*" is appropriate to convey the concept indicated. See *القرطبي* and *إعراب القرآن لـ محمود صافي*.

³⁷ It must be noted here with respect to the word "*ضحك*" which bears *different* meaning depending on its use with other prepositional particles, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by itself "*ضحك*" = "فتح" (2) "فاه وأخرج صوتاً مظهر السور" (3) "ضحك منه" = "يسخر منه" (4) "ضحك عليه" = "هزئ به" (5) "ضحك" = "ضحك" (6) "ضحك" = "ضحك" (7) "ضحك" = "ضحك" (8) "ضحك" = "ضحك" (9) "ضحك" = "ضحك" (10) "ضحك" = "ضحك" (11) "ضحك" = "ضحك" (12) "ضحك" = "ضحك" (13) "ضحك" = "ضحك" (14) "ضحك" = "ضحك" (15) "ضحك" = "ضحك" (16) "ضحك" = "ضحك" (17) "ضحك" = "ضحك" (18) "ضحك" = "ضحك" (19) "ضحك" = "ضحك" (20) "ضحك" = "ضحك" (21) "ضحك" = "ضحك" (22) "ضحك" = "ضحك" (23) "ضحك" = "ضحك" (24) "ضحك" = "ضحك" (25) "ضحك" = "ضحك" (26) "ضحك" = "ضحك" (27) "ضحك" = "ضحك" (28) "ضحك" = "ضحك" (29) "ضحك" = "ضحك" (30) "ضحك" = "ضحك" (31) "ضحك" = "ضحك" (32) "ضحك" = "ضحك" (33) "ضحك" = "ضحك" (34) "ضحك" = "ضحك" (35) "ضحك" = "ضحك" (36) "ضحك" = "ضحك" (37) "ضحك" = "ضحك" (38) "ضحك" = "ضحك" (39) "ضحك" = "ضحك" (40) "ضحك" = "ضحك" (41) "ضحك" = "ضحك" (42) "ضحك" = "ضحك" (43) "ضحك" = "ضحك" (44) "ضحك" = "ضحك" (45) "ضحك" = "ضحك" (46) "ضحك" = "ضحك" (47) "ضحك" = "ضحك" (48) "ضحك" = "ضحك" (49) "ضحك" = "ضحك" (50) "ضحك" = "ضحك" 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آياتها
55
Ayahسُورَةُ الْقَمَرِ
Surato Al'Qama're
(The Moon)ترتيبها
54
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Eqtaraba'te¹ (festinately-approached)^w The Hour^w and split/halved the moon.^{x2}* اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾
2. And *en (if)* see they^z an *Aya'tan^w (miracle)* they^z shun and say they:^z a magic continuer.³ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
3. And denied they^z and *ettaba'ao (closely-followed they^z)* their *ahwa⁴ (tendentious likings)*; and every matter (*bas*) a *mustagarron⁵ (long-term-abode/ ultimate realization)*. وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾
4. And *laqad (verily, already and affirmatively)* came (*to*) them of the *anba'e^{w6} (significant-and-availing-news)*^w what (*is*) in it^x *muzdajaron (deterrent/ deterrent)*. وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُّزْدَجَرٌ ﴿٤﴾
5. An ultimate^w *hekmaton^{w7} (wisdom)*^{w8} so not enrich/- suffice⁹ the *notho're (iterative warners/ warnings)*. حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الْأُنْذُرُ ﴿٥﴾
6. So let [*you⁸*] divert *a'n (off)* them; day summons the summoner to a thing *nukkor¹⁰ (hardest: demur/ most tortuous affecting its subjects)*. فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكْرٍ ﴿٦﴾
7. *Khushsha'an¹¹ (submittingly subdued)* (*are*) their *abssa'ro* خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ

¹ The word "اقترَب" is more particular than "قرب" as "اقترَب" = "المبالغة في القرب" i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, "festinately" is used to qualify the approach in order to intensify it. And the "^w" superscript is for the feminine "ت."

² According to various Hadeeths, see various تفاسير, such as القرطبي, the splitting of the moon during Mohammad' (SAWS) time was in two parts, some say two halves, i.e. "شقين" as stated in Ibn Katbeer's Tafseer, commentary and explanation. However, the expression "(Had) split/halved the moon" = an Arabic tongue expression meaning the matter has become rather clear/cleared.

³ The word "مستمر" = "continuer" or also "goer," i.e. that which came and went by.

⁴ The word "هوى," is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the Qur'aan and Hadeeth.

⁵ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁶ See the Lexicon attached to this Translation for "naba'a."

⁷ See the Lexicon attached to this Translation for "hekma."

⁸ Ibid.

⁹ The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

¹⁰ The word "نكر" i.e. that which involves the superlatives, i.e. hardest and most torture or the like. See التاج.

¹¹ The word "خشعا" = khushsha'an, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it per se. The word "خشوع" in "خشعا" = khushsha'an involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "خشعا" are those who submittingly subdued their body, sight and sound. Also some time "الخاصعون" = they who bow in the Prayer. See البصائر واللسان. Since this Ayah speaks about their sights being "خشعا" that means their sights are submittingly subdued.

- (insights/discernments); they^z emerge (resurrect) from the *ajda'the* (tombs) as if they (were) locusts-scatterers-/scattering. الْأَجْدَاثُ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۖ
8. *Mubtteena* (they that hasten with gaze and extended necks) to the summoner; say the unbelievers, this day (is) arduous. مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ۝٨
9. Denied-she^{y12} before them Noohen's (Noah's) people; so they^z denied Our *abda*¹³ (a slave) and said they:^z a maniac¹⁴ and *izdojera* (had been deterred).¹⁵ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ۝٩
10. So [he] invoked his Lord: surely I am *maghloobon* (he who had been prevailed upon); so let [You^s] succor-/avenge-for [me].¹⁶ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ۝١٠
11. So We opened the Heavens'^w doors by water downpour. فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ۝١١
12. And *fajjarna* (We caused to gush) the Earth'^w (by) wells,^w so met the water on a matter *qad* (already and affirmatively) (had been) fated.¹⁷ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۝١٢
13. And We bore him on possessor^w (of) planks and *dosor*¹⁸ (palm-tree fibers/nails). وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسْرٍ ۝١٣
14. It^w runs^w by Our Eyes, requital for whomever [he] [was] *kofera*¹⁹ (unbelieved/rejected). تَجَرَّى بِأَعْيُنِنَا جَزَاءٌ لِّمَن كَانَ كُفِرَ ۝١٤
15. And *laqad* (verily, already and affirmatively) We left it^w an *Aya'tan*^w (sign/proof); is (there) of a *muddaker* (reminiscer). وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُّذَكِّرٍ ۝١٥
16. Then how [was] My torment, and [My] *notho're*²⁰ (iterative warners/warnings). فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ۝١٦
17. And *laqad* (verily, already and affirmatively) We facilitated The Qur'aan for the *thekere* (remembering by heart);²¹ so is (there) of *muddaker* (reminiscer). وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۝١٧

¹² The word “كَذَّبَتْ”= denied-she^y has a “hidden” pronoun in reference to the tribe of Quraysh. See إعراب القرآن، لمحمود صافي. Clearly “tribe” = “فَيَّة” is a feminine gender, so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”.

¹³ The word “abde” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁴ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

¹⁵ The word “ازدجر” means he had been deterred from inviting others to Allah's cause by his people's abusing and dissuading him from his cause.

¹⁶ That is You succor me, or for me over my people.

¹⁷ That is decreed and well measured in advance by divine plan.

¹⁸ The word “dosor” has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) the front of the ship, which pushes the water. See تفسير القرطبي.

¹⁹ Qur'aan commentators maintain that the expression “لَمَنْ كَانَ كُفِرَ”= “whoever was unbelieved/rejected,” refers to messenger Noah.” It could also refer to Allah, as His messenger Noah was unbelieved/rejected. See القرطبي.

²⁰ The word “نذر” is infinitive noun, as in إعراب القرطبي و الفراء and others, referring to Allah, i.e. the warning is His, and since it's in the infinitive, therefore it is qualified by the word “superlative.” Also, speaker's pronoun “ي” in “نذر” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

²¹ Says إعراب القرطبي in his تفسير for the word “لِلذِّكْرِ” means for remembering by heart, Allah will assist.

18. Denied-she^{v22} *Aadon*; so how [was]: My torment and [My] *notho're*²³ (iterative warners/warnings). كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَايَ وَنَذِيرٌ ١٨
19. Verily We sent on them *ssarssaran* (severely cold and intensely noisy) wind^w in a misfortuned-day, continuer. إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ١٩
20. [It^w] wrests^w the mankind *ka'annabum* (as if they were) *ajaz'o*²⁴ (date-palms-stumps) *munga'eren* (that got uprooted). تَزَعُّ النَّاسُ عَنْهُمْ أَغْجَازٌ تَخِلُّ مِنْفَعِرٍ ٢٠
21. Then how [was]: My torment and [My] *notho're*²⁵ (iterative warners/warnings). فَكَيْفَ كَانَ عَدَايَ وَنَذِيرٌ ٢١
22. And *laqad* (verily and affirmatively) We facilitated The Qur'aan for the *thekre*²⁶ (remembering by heart); so is (there) of a *muddaker* (reminiscer). وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ٢٢
23. Denied-she^v *Thamoodo* by the *notho're*²⁷ (iterative warners/warnings). كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ٢٣
24. So they^z said: is a human of us, one *nattabe'abo* ([we] closely-follow him); verily we then surely (are) in a misguidance/waste and a *Su'aren*²⁸ (madness-/intense heat as it were that of Hell). فَقَالُوا أَأَشْرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعْرٍ ٢٤
25. Has (had been) cast the *thekro* (Qur'aan/message) on him from among us; rather he (is) *kaththabon* (iterative liar) insolent. أَلَمْ لَقِيَ الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ٢٥
26. Shall know they^z tomorrow who^a (is) the *kaththabo* (iterative liar) the insolent. سَيَعْلَمُونَ عَدَا مَنِ الْكَذَّابُ الْأَشِرُّ ٢٦
27. Verily We (are) senders (of) the she-camel, an essay^w for them; so *ertageb*²⁹: (let-[you^s] observe/watch) them and *esstta'ber*³⁰ (let-acquire patience [you^s]). إِنَّا مُرْسِلُوا النَّاقَةِ فَمَنَّةَ لَهُمْ فَارْتَقِبْهُمْ وَأَصْطَبِرْ ٢٧
28. And *nabbe'hum* (let inform them [you^s] by piece-of-significant-and-availing-news) that the water (is) an apportionment^w among them; every *sherbon*³¹ (drink-portion) *muhtadharon* (made present predeterminedly vis-à-vis time and place). وَيَنْبِئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُحْضَرٌّ ٢٨

22 The word “كَذَّبَتْ”= denied-she^v is in reference to the tribe of “*Aad*.” Clearly “tribe” is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ”= denied-she^v.

23 See footnote 20 above regarding “نَذِيرٌ”.

24 The “stump” is the base of the tree in the ground from which the roots shoot. See *Webster's Unabridged Dictionary*.

25 See footnote 20 above regarding “نَذِيرٌ”.

26 See footnote 21 above regarding remembering.

27 The word “النُّذُرِ” could be plural for “نَذِيرٌ”, see التاج, or warning, see القرطبي.

28 The word “سُعْرٌ” has double meanings: “madness” or “intense heat.” That is madness or hell.

29 That is you wait for their termination.

30 The word “اصْطَبِرْ” means acquirer patience or he who was being tested for his patience or acquiring it.

31 The word “شَرْبٌ” with كسرة on the ش, means a drink-portion. See تفسير القرطبي.

29. Then *nadan*³² (*they*^z *pridefully and instigatingly summoned*) their companion; so [he] partook³³ [*her*] then [he] hamstrung [*her*].

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

30. Then how [was]: My torment and [My] warning.³⁴

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٣٠﴾

31. Verily We sent on them a she-shriek she-one, so they^z were like *hasheme* (*dry leaves*) (*of*) the trellis-(*doer*).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيَّحَةً وَجِدَةً فَكَانُوا كَهَشِيمِ الْحَنْظَلِ ﴿٣١﴾

32. And *laqad* (*verily and affirmatively*) We facilitated The Qur'aan for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

33. Denied-she^y *Lootent's* (*Lott's*) people by the *notho're* (*iterative warners/warnings*).

كَذَبَتْ قَوْمُ لُوطٍ بِالنُّذْرِ ﴿٣٣﴾

34. Verily We sent on them *ha'sseban* (*stone-storm*); except *Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالُ لُوطٍ بَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾

35. A boon^{w35} from *endana* (*by: munificence/Rule of Us*); like *tha'leka* (*afar-that-it/that*)^x We requite whom^p [he] thanked.

بِعَمَّةٍ مِنْ عِنْدِنَا كَذَلِكَ يَجْزَى مَنْ شَكَرَ ﴿٣٥﴾

36. And *laqad* (*verily and affirmatively*) [he] warned them³⁶ (*about*) Our [she-seizing]; then they^z dubitated by the *notho're*³⁷ (*iterative warners/warnings*).

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذْرِ ﴿٣٦﴾

37. And *laqad* (*verily, already and affirmatively*) they^z seduced him *a'n* (*regarding*) his guests; so We effaced their eyes; so let-taste you^z My torment and [My] *notho're*³⁸ (*iterative warners/warnings*).

وَلَقَدْ زَادُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذْرٍ ﴿٣٧﴾

38. And *laqad* (*verily, already and affirmatively*) *sabbahahum* (*occurred to them by morning/early dawn*) a torment *mustagarron*³⁹ (*permanent-abode/ultimate realization*).

وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُسْتَقَرٌّ ﴿٣٨﴾

39. So let-taste you^z My torment and [My] *notho're*⁴⁰ (*iterative warners/warnings*).

فَذُوقُوا عَذَابِي وَنُذْرٍ ﴿٣٩﴾

40. And *laqad* (*verily and affirmatively*) We facilitated the Qur'aan for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

³² That is they summoned him by *instigating* him, see *تفسي القرطبي*, and that *نادى* means *تفاخر*, see *اللسان*.

³³ The word "تَعَاطَى" = "تَنَاولَ" from "عَطَوْتَ" that is "تَنَاولْتُ".

³⁴ See footnote 20 above regarding "نُذْرٍ".

³⁵ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

³⁶ That is their messenger *Loott* (*Lott*).

³⁷ See footnote 20 above regarding "نُذْرٍ".

³⁸ Ibid.

³⁹ Clearly for the *realization* of any thing in this world requires *time* and *place* to happen in it *semi-permanently*.

⁴⁰ See footnote 20 above regarding "نُذْرٍ".

41. And *laqad* (verily, already and affirmatively) came (to) Pharaoh's *aa'la* (family/ house/ kin/ chiefs/ followers) the *notbo're* (iterative warners/ warnings). وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤١﴾
42. They^z denied by Our *Aya'te*^w (miracles) all (of) it;^w so We took them, a taking (by) Mighty *Mug'tadder* (Overcomeer/ Prevailer). كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾
43. Are yourⁿ unbelievers *kbayron* (choicer/ superior/ worthier) than *o'la'ekum* (those) or for you^b a disencumberment^w in the *Zubo're* (writ). أَكْفَرُكُمْ مَخْرَجٌ مِنْ أَوْلِيَّكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
44. Or they^z say: we (are) together succorers (of each other). أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ ﴿٤٤﴾
45. *Sayoub'zamo* (shall be affirmably defeated) the gathering and they^z turn-away/ divert the rears. سَبِّهْنَاهُمُ الْجَمْعَ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾
46. Rather The Hour^w (is) their appointment and The Hour^w (is) graver and bitterer. بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ ﴿٤٦﴾
47. Verily the criminals (are) in a misguidance/waste and *so'ren*⁴¹ (madness/ intense heat, as if it were of Hell). إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾
48. Day (to be) they^z dragged in The Fire^w on their faces: let-taste you^z touch (of) *Sagar*⁴² (specific Hell which flings its associates/companions). يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
49. Verily We: every-thing We created it^x by a *qadar*⁴³ (fate/ measure). إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾
- 50 And not Our command except a she-one as a glance by the sight. وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
51. And *laqad* (verily, already and affirmatively) We perished yourⁿ resemblers; so is (there) of a *muddaker* (reminiscer). وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْكِرٍ ﴿٥١﴾
52. And every-thing they^z did (is) in the *Zobo're* (writ). وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾
53. And every a small and a big (is) *mustattaron* (that which had been inscribed). وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾
54. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and rivers.⁴⁴ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾
55. In a truthful-seat⁴⁵ *enda* (by munificence of/ by Rule of) a King *Mug'tadder* (Overcomeer/ Prevailer). فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

⁴¹ The word “سُعُر” has double meanings: “madness” or intense heat, as that of Hell. That is madness or hell.

⁴² “Sagar”= “سَقَرَ” is a proper name of specific descending level = “نَرَكَة” of Hell which flings its associates/companions.

⁴³ The word “قَدَر” = “measure,” but since such a measure is by Allah I think the word “fate” is fitter.

⁴⁴ In some recitations the word “نَهَر” is “نَهْر” with ضمة on both the ن and ه, meaning constant days' light. See القرطبي.

⁴⁵ The say: “مَقْعَدٍ صِدْقٍ” is an Arabic tongue expression meaning: a seat of gratification, gratifying the sitter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Ar-Rahman*.¹ الرَّحْمَنُ ﴿١﴾
2. [He] taught The Qur'aan.^x عَلَّمَ الْقُرْآنَ ﴿٢﴾
3. [He] created the mankind. خَلَقَ الْإِنْسَانَ ﴿٣﴾
4. [He] taught him the eloquence. عَلَّمَهُ الْبَيَانَ ﴿٤﴾
5. The sun^w and the moon^x (are) by *husban*² (precise reckoning). الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
6. And the quitch³ and the trees^w both kowtow. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven^w [He] raised it^w and [He] put the balance.⁴ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
8. That not you^z overrun⁵ in the balance. أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
9. And a'qemo⁶ (let-you^z up-to-fulfill) the balance by the qeste (absolute justice) and let-not tokhsero (you^z cause loss-in/ diminish) the balance. وَاقْصِبُوا أَلْوَزَنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

¹ *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'aan-commentators have a *lot* to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you^z]: you^z invoke Allah or you^z invoke *Ar-Rahman*, whom indeed you^z invoke then for Him (are) the names the *husna* (the-most-all-around-beautiful)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures in this world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* *mercy* toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*" = "*الرحيم*" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this *Translation* for more.

² The word "*حسبان*" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "*حسبان*" is the plural of "*حساب*" = *mathematics*, but it is also the *infinitive* noun of the "*حساب*," which is in itself an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "*حسبان*" has one letter "*ن*" more. Also, since both "*حساب*" and "*حسبان*" are *infinitive* nouns, the "*حسبان*" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision* and *instructiveness*. Thus in this context, the "*حسبان*" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

³ The word "*النجم*" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

⁴ That is He established the justice by His Criteria through His messengers and writs.

⁵ The word "*overrun*," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

⁶ The word "*أقيموا*" is rooted "*أقام*" = *uphold*. Linguistically "*أقام*" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "*أقيموا*" means you^f: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

10. And the Earth^w *wadh'aba*⁷ ([He] *put/created/subdued it^w*) for the creatures. ﴿وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ﴾ (١٠)
11. In it^w fruit^{w8} and the date-palms^w spathes' possessors. ﴿فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ﴾ (١١)
12. And the grain, the husk and the *rayba'no*⁹ (*provision-/sweet basil*) possessor. ﴿وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ﴾ (١٢)
13. So by which *aala* (*all around sufficiencies/surpluses/good health and delights*) Lord (*of*) you both¹⁰ deny you both. ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (١٣)
14. [He] created the mankind from *ssalssa'len* (*sounding-dry-clay*) like *fakhkha're* (*baked-pottery*). ﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾ (١٤)
15. And [He] created the Jann¹¹ of *ma'rejen*¹² (*intensely shining flame*) of a fire.^w ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ﴾ (١٥)
16. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹³ deny you both. ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (١٦)
17. Lord (*of*) *mashreqay'ne* (*twain sunrise's loci*) and Lord (*of*) the *maghrebay'ne* (*twain sunset's loci*). ﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾ (١٧)
18. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁴ deny you both. ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (١٨)
19. Admixed the twain seas *yal'ta'qeyan* (*[both] meet*). ﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ﴾ (١٩)
20. Between them both *barzakhon*¹⁵ (*invisible-barrier*) not both transgress (*against each other*). ﴿بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾ (٢٠)
21. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁶ deny you both. ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (٢١)
22. Emanate of them both the pearls and the corals. ﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ﴾ (٢٢)
23. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁷ deny you both. ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (٢٣)

⁷ The word “وضع” has several meanings, among them: created/subdued/humbled/pliant. In another *Ayah* Allah says: “He Who made the Earth for you pliantly humbled” (S67: 15). See اللسان.

⁸ The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

⁹ The word “الريحان” has two distinct meanings: (1) *provision*, as in this *Ayah*. See الرابع; and (2) *sweet basil*.

¹⁰ Ibid.

¹¹ The “Jann” is the plural of Jinn. Also Jann is the father of Jinn, as Adam is the father of the humans.

¹² The “مارج” may mean (1) *intensely shining flame*, or (2) an amalgam of elements, as fire and its flame. See التاج.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ The word “برزخ” is an “invisible-barrier.”

¹⁶ Ibid.

¹⁷ Ibid.

24. And for Him (are) the runners^w displaying their sails¹⁸ in the sea like the mountains.¹⁹ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁰ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who^p [he] (is) on it^w (is) a vanisher.²¹ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
27. And remains your^t Lord's Face²², Possessor (of) *Aljalal* (The Majesty, and every praiseworthy trait) and *Alekrām* (hospitality-giving and honor-bestowing). وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²³ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who^p (are) in the Heavens^w and the Earth;^w each day He (is) in affairs.²⁴ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾
30. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁵ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾
31. We shall attend for you^b O you^z the *thaqala'ne*²⁶ (twain, the mankind and the Jinn). سَنَعْرِضُكُمْ إِلَيْهِ الثَّقَلَانِ ﴿٣١﴾
32. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁷ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (of): the Jinn and the humankind *en* (if) you^c could to penetrate of the layers (of) the Heavens^w and the Earth^w then let-penetrate you;^z not penetrate you^z except by an authority.^x يَمَعْتَنَ الْجِنَّ وَالْإِنسَ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁸ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

¹⁸ The word “الْمُنشَآتُ” = *ships that display their sails*, if they do not than they are not “الْمُنشَآتُ.” See اللسان.

¹⁹ The word “أَعْلَامُ” means “banners,” “flags,” but in this context “mountains” as the mountains on land those “runners,” i.e. the ships are like “mountains” in the sea.

²⁰ Ibid.

²¹ The word “vanisher” according to Merriam Webster Dictionary: goes out of existence.

²² That is His Entity.

²³ Ibid.

²⁴ The word “شأن” is plural, according to Qur'aan commentators.

²⁵ Ibid.

²⁶ The word “الثقلان” translated as “twain encumbrancers,” as “encumbrancer” is holder/doer of the “load.” It is stated in اللسان that “الثقلان سميا كذلك لإتقاليهما الأرض” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth. They were called “الثقلين” for their valuable essence and esteemed beings.

²⁷ Ibid.

²⁸ Ibid.

35. (To be) sent on you both *sho'wadhon* (smokeless-flame) of a fire^w and *nobason* (smoke/brass) then you both succor/prevail not. يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصُرَانِ ﴿٣٥﴾
36. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁹ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then *edha* (when/whereas) split/halved-she^y the Heaven^w then it^w was a flower like the *de'ha'ne*³⁰ (purely red-countenance). فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³¹ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not (to be) questioned a'n (regarding) his offense a humankind and nor a Jann.³² فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³³ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. (To be) known the criminals by their signa; then (to be) taken by the forelocks and the feet.^w يَعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³⁴ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she^y (is) Hell^w [the] which^u [deny] by it^{w35} the criminals. هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
44. They^z circumambulate between it^w and between *hamee-men*³⁶ (maximally heated/cooled water) *Aan*³⁷ (valley in Hell). يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

²⁹ The word "twain" here refers to the *Jinn* and the *human* combined.

³⁰ The word "الدَّهَان" is explained in اللسان as: "الدَّهَانُ فِي الْقُرْآنِ الْأَدِيمِ الْأَحْمَرِ الصَّافِي" as rendered above. And also, possibly, like the colors of pure oil as it pours, or like (الجلد الأحمر) (المذبوغ), i.e. tanned red hide.

³¹ Ibid.

³² See footnote 11 above regarding Jann.

³³ Ibid.

³⁴ Ibid.

³⁵ The pronoun particle "هـ" in "بِهَا" is in the feminine as it refers to the "جَهَنَّم" = Hell, in Arabic a feminine gender. This is in contrast to a "بِهِ" in some other *Ayah*, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

³⁶ The word "hameem" = "حَمِيمٌ" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem" = "حَمِيمٌ" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

³⁷ The word "آن" from "و هو بلوغ الشيء منتهاه، الآتي" See اللسان. Also the word "آن" means a valley in Hell. See القرطبي

45. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³⁸ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. And for whom^a [he] feared/knew³⁹ *Maqama*⁴⁰ (Status/Standing/Majesty/Presence) (of) His Lord twain gardens.^w

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾

47. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴¹ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. Both having *afna'nen*⁴² (colorful/shady branches).

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

49. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴³ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In them both twain wells^w both (are) flowing.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁴ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In them both of every fruit^{w45} twain pairs.⁴⁶

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁷ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. Reclining/recliners they^z (are) on carpets^w its^w insides (are) of *istabra'gen*⁴⁸ (heavy-silk brocade); and [he] picked the twain garden^w nigh.

مُتَكِّئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَحَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

55. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁹ deny you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. In them^y *qa'sser'te-atta'rfe*⁵⁰ (eye-extremities^w confiners);^w

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ

³⁸ Ibid.

³⁹ The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

⁴⁰ The word “مَقَامَ” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before his Lord.

⁴¹ Ibid.

⁴² The word “أَفْنَانٍ,” means: colorful or shadowy, i.e. being colorful or shady. See الاغب.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ The word “فَاكِهَةٍ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by.^w

⁴⁶ The word “زَوْجَ” in “زَوْجَانِ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْجَ” is its plural: (1) “أَزْوَاجَ” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

⁴⁷ Ibid.

⁴⁸ The word “إِسْتَبْرَقَ” means heavy silk brocade.

⁴⁹ Ibid.

⁵⁰ The expression “قَاصِرَاتُ الطَّرْفِ” = “eye-extremities’ confiners” means those that restrict their sights to their husbands.

neither deflowered them^y humankind before them
and nor Jann.⁵¹

إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ٥٥

57. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵² deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٥٧

58. Like that they^y the hyacinth and the corals.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ٥٨

59. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵³ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٥٩

60. Is requiting the *ehsa'ne* (kind act), except (by) the
ehsa'no (=ehsa'ne).

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ٦٠

61. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁴ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٦١

62. And of lesser than them both twain gardens.^w

وَمِنْ دُونِهِمَا جَنَّتَانِ ٦٢

63. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁵ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣

64. *Mudhamatan* (both dark-green).

مُدْهَامَتَانِ ٦٤

65. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁶ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥

66. In them both twain wells, both constant sprinklers.

فِيهِمَا عَيْنَانِ تَصَّاحَتَانِ ٦٦

67. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁷ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٦٧

68. In them both fruit^{w58} and date-palms^w and pomegranates.

فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨

69. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁹ deny
you both.

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ٦٩

70. In them^y *kbayra'ten*^w (good in form, shape and character)^w
hesanon^w (all around beautiful)-[she-ones].

فِيْنِ خَيْرَاتٍ حَسَنٌ ٧٠

⁵¹ The word "Jann" is plural for *Jinn*, creatures of Allah created out of fire.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ The word "فَاكِهَةٌ" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

⁵⁹ Ibid.

71. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶⁰ deny you both.

فَيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

72. Hooron^w (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes)^w magsoraten^w (had been confined^w she-them) (are) in the tents.^w

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

73. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶¹ deny you both.

فَيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

74. Not deflowered them^y a humankind before them and nor Jann.⁶²

لَمْ يَطْمِئِنَّهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

75. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶³ deny you both.

فَيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

76. Reclining/recliners they^z (are) on rafrasen (carpets and pillows) green and abgareyon (colorful rugs/splendid cushions) besa'nen ([she] all around beautiful).

مُتَكِّينَ عَلَى رَقَفٍ خَضِرٍ وَعَبَقَرِي حِسَانٍ ﴿٧٦﴾

77. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶⁴ deny you both.

فَيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

78. Tabaraka⁶⁵ ([He] mutually aggrandized and blessed massive good and worth) your^t Lord's name, Possessor (of) Aljalal (The Majesty and every praiseworthy trait) and Alekram (hospitality-giving and honor-bestowing).

تَبَارَكَ اَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ ﴿٧٨﴾

آياتها 96 Ayah	سُورَةُ الْوَاقِعَةِ Surato Al'Waqey'a'te (The Doom)	ترتيبها 56 The Order
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Edha (when/whereas) befell-she^y The Wa'gea'to^{w1} (Doom's Day Event).^w

اِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

2. Not for its^w befalling-she^y a liar-she.^{y2}

لَيْسَ لَوْقَعِهَا كَاذِبَةٌ ﴿٢﴾

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² See footnote 11 regarding Jann.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ See the *Lexicon* attached to this Translation for this important word "تَبَارَكَ". In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness. +

¹ The word "الواقعة" is a feminine noun in Arabic, so the superscript "w". Clearly the "ة التانيث" in "الواقعة" is feminine indicator.

² The word "كاذبة" is infinitive noun for "الكذب"=falsification or untruth, meaning not to be heard regarding it any false say. See تفسير القرطبي.

3. [*Il^w*] (*is*) a Debaser-she^y, a Lifter-she.^{y3} حَافِضَةٌ رَافِعَةٌ ٥٦
4. *Edha* (*when/whereas*) *rujja'te* (*had been convulsed-she^y*) the Earth^w a *rajjan*⁴ (*ever/stout convulsion*). إِذَا رَجَّتِ الْأَرْضُ رَجًّا ٥٧
5. And *bussa'te* (*had been pulverized-she^y*) the mountains* a *bassan*⁵ (*ever/stout pulverizing*). وَبُسَّتِ الْجِبَالُ بَسًّا ٥٨
6. Then was-she^y a fine dust *munbathan*⁶ (*that which had been scattered*). فَكَانَتْ هَبَاءً مُنْبَثًّا ٥٩
7. And you^c were pairs three. وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٦٠
8. So companions (*of*) the *maymana'te*^{w7} (*blessing/fortune- /right-sidedness*),^w what the *maymana'te*^w companions. فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ٦١
9. And companions (*of*) the *mash'ama'te*^{w8} (*misfortune- /left-sidedness*),^w what the *mash'ama'te*^s companions. وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ٦٢
10. And the foregoers, the foregoers. وَالسَّابِقُونَ السَّابِقُونَ ٦٣
11. Those (*are*) the *mugaraboona*⁹ (*ones-brought-near to Allah/favored and neared to Allah*). أُولَئِكَ الْمُقَرَّبُونَ ٦٤
12. In paradises^w/gardens^w (*of*) the *na'eeme* (*permanent mental and physical delights in the highest chambers of Paradise*). فِي جَنَّاتِ النَّعِيمِ ٦٥
13. A batch^w of The Firsts. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ٦٦
14. And a few of The Lasts. وَقَلِيلٌ مِنَ الْآخِرِينَ ٦٧
15. On beds^x *mawdhona'ten*^{w10} (*doubly well weaved with pearls*). عَلَى سُرُرٍ مَوْضُونَةٍ ٦٨
16. Reclining/recliners they^z (*are*) on it^w mutually fronting (*tête-à-tête*). مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ٦٩
17. Circumambulating on them children (*that had been made*) immortals. يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ٧٠

³ The words "Debaser" and "Lifter" are both associated with "الواقعة," which is *feminine noun* in Arabic. So the [*She*-] is prefixed to both the "debaser" and the "lifter."

⁴ The word "رجا" is *إسم مصدر=مفعول مطلق*=infinitive noun in English, i.e. to *emphasize* it or *make it plain*. So, the word "stout" is used to qualify "shaking" to *intensify* the shaking.

* The word "جبال" = "mountains" is a *broken plural*, so the reference to it is by *feminine pronoun* as: *pulverized-she^y*.

⁵ Ibid, but only regarding "pulverizing." To be noted also is "بسا" could mean "speedily driven," ("Day We *cause* the mountains *to* tread" (S18:47).

⁶ The word "munbatha" is *singular, objective, masculine noun*, with no English equivalent, meaning that which has been *scattered*.

⁷ The word "الميمنة" means = *جهة اليمين* = "right sidedness," or "الميمنة" = *ما يدعو لليمن والبرك* = *questing good omen + blessing*.

⁸ The "المشأمة" means *جهة الشمال* = "left sidedness," or "المشأمة" = *ما يدعو للشأم والنحس* = *foreboding bad omen and misfortune*.

⁹ The word "المقربون" is *masculine, plural, objective noun* of those *favored and neared to Allah*, and for which there is no English equivalent *per se*.

¹⁰ The word "موضونة" means: *doubly well weaved with pearls* decorating it. See *التاج*. Also, see *القرطبي*. Others say: "well weaved with gold." See explanation of Sheikh Makhloof.

18. By goblets and ewers and glasses¹¹ of an ever-flow. يَا كُؤَابَ وَأَبَارِيْقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
19. Neither *yousaddaona*¹² (*have headache/headiness they*)
a'n¹³ (*because of*) it^w and nor intoxicate they.^z لَا يُصَدِّعُونَ عَنْهَا وَلَا يُزِفُونَ ﴿١٩﴾
20. And a fruit^{w14} of what they^z choose. وَفَكَهْهٍ مِّمَّا يَخْتَارُونَ ﴿٢٠﴾
21. And birds' meat of what they^z wish. وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
22. And *booron-eenon*^w (*females of fair skin, large eyes whose white is very white and the black is very black*).^w وَحُورٌ عِينٌ ﴿٢٢﴾
23. As likes the pearls^w *maknoo'ne* (*rather clean/covered and well protected*). كَأَمْثَلِ الثَّلَاجِ أَلْمَكُونِ ﴿٢٣﴾
24. (*It^x is*) requital by what they^z were working they.^z جَزَاءٌ يَمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they^z in it^w a frivolity and nor a sinfulness. لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a *qeelan*¹⁵ (*a say, which was said*): peace, peace. إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. And companions (*of*) the *yamee'ne* (*right-sidedness/-fortunateness*); what companions (*of*) *yamee'ne*. وَأَحِبَّ الْأَيْمِينَ مَا أَصْحَبَ الْأَيْمِينَ ﴿٢٧﴾
28. In lote-tree,^w *makbboo'den*¹⁶ (*made thorn-less*). فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree¹⁷ *mandboo'den* (*made tiered*). وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾
30. And a shade *mamdoo'den*¹⁸ (*that which is extended*). وَظِلِّ مَمْدُودٍ ﴿٣٠﴾
31. And a water *maskoo'ben*¹⁹ (*torrentially poured*). وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
32. And fruit^{w20} multitudinous. وَفَكَهْهٍ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [*it^w*] (*is*) *magtooa'ten*^{w21} (*not-incessant*)^w nor *mamnoo'-a'ten*^{w22} [*it^w*] (*that which is prohibited*). لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And *foroshen*^x (*spouses/wives for bed-pleasure*)
marfoo'a'ten^{w23} (*being made lofty/in status-elevated*). وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them^y a genesis²⁴ (*totally anen*). إِنَّا أَنشَأْنَهُمْ إِنْشَاءً ﴿٣٥﴾

¹¹ The word “كَأْسٍ” in Arabic refers means the glass itself or the glass of wine, see تفسير الطبري.

¹² The word “يُصَدِّعُونَ” could mean: (1) they have headache, or (2) have onus.

¹³ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

¹⁴ The word “فَكَهْهٍ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

¹⁵ The word “قِيلًا” is that which was said=say.

¹⁶ The word “مَخْضُودٍ” is singular, masculine objective noun, with no English equivalent.

¹⁷ The word “طَلْحٍ” mostly means “banana-tree” but some time it may mean acacia-tree.

¹⁸ The word “مَمْدُودٍ” is singular, masculine objective noun, with no English equivalent.

¹⁹ The word “مَسْكُوبٍ” is singular, masculine objective noun, with no English equivalent.

²⁰ The word “فَكَهْهٍ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word “مَقْطُوعَةٍ” is plural, feminine objective noun, with no exact English equivalent.

²² The word “مَمْنُوعَةٍ” is plural, feminine objective noun, with no English equivalent.

²³ The word “مَرْفُوعَةٍ” = [she-they] elevated, plural, feminine objective noun, with no English equivalent. Also, the “beds” here is a figuratively or metonymically speaking for the wives, as explained by the following Ayat.

²⁴ That is a fresh creation, without the birth associated with those of the world.

36. So We made them^y virgins. فَعَمَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾
37. Oroban (*chastely husband-lovers*) atrabn (*agers-identical*). عُرْبًا أَتْرَابًا ﴿٣٧﴾
38. For the yamee'ne (*right-sidedness/fortunateness*) companions. لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾
39. A thollaton (*batch*)^w of The Firsts. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾
40. And a thollaton (*batch*)^w of The Lasts. وَأُثْلُثَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾
41. And companions (*of*) the shema'le (*misfortune/left-sidedness*); what the shema'les companions. وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾
42. In a samoomen (*hot wind*) and ba'meemen²⁵ (*maximally heated/cooled water*). فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
43. And a shade of yahmoomen (*profoundly black smoke*). وَوَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾
44. Neither cool and nor ka'reemen²⁶ (*bounty-giver and ennobler and of multiple uses/effects*). لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
45. Verily they were before tha'leka (*afar-that-it/that*)^x mutrafeena (*they who had been luxuriated*). إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾
46. And they^z were insisting on the subornation²⁷ the great. وَكَانُوا يُصِرُّونَ عَلَى الْحَنثِ الْعَظِيمِ ﴿٤٦﴾
47. And they^z were saying: are edha (*when/whereas*) we died and we were tora'ban (*crushed sand*) and bones, are we surely maboothoona (*they^x that are to be resurrected*). وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
48. Are [and] our fathers the firsts. أَوَءَا بَابُؤُنَا الْأَوَّلُونَ ﴿٤٨﴾
49. Let-say [*you*]^s: verily the firsts and the lasts. قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾
50. Surely majmo'ona (*additively gathered you^z*) to an appointment, day ma'aloomen (*that which is known*). لَمَجْمُوعُونَ إِلَى مِيعَةٍ يَوْمَ مَعْلُومٍ ﴿٥٠﴾
51. Afterwards verily you,^b O you the strayers the deniers. ثُمَّ إِنَّكُمْ أَنِهَا لَظَالِمُونَ الْمُكَذِّبُونَ ﴿٥١﴾
52. Surely (*are*) eaters you^z from trees^w of zaggoomen (*most distasteful and evil fruit in Hell*). لَا يَكُونُ مِن سَجَرٍ مِّنْ ذَقُومٍ ﴿٥٢﴾
53. So fillers you^z (*shall be*) from it^w the bellies. فَالْأَثْوَنَ مِنْهَا الْبَطُونَ ﴿٥٣﴾

²⁵ The word "bameem"="حَمِيم," has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "bameem"="حَمِيم," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

²⁶ The word "kareem"="كَرِيم," is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation. Summarily: bounty-giver and ennobler.

²⁷ The word "hanth"="حَنَث" has two meanings: (1) subornation (false-oath) or (2) sin. See اللسان. Both meanings could apply here.

54. Then drinking/ drinkers you^z (are), on it^x of the
ha'meeme²⁸ (maximally heated/ cooled water).

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

55. So drinking/ drinkers you^z (are) drinking (of) the
beeme (unquenchable-camels).

فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

56. This (is) their nozolo²⁹ (hospitality-residence), (on the)
Deen's (Requital's) Day.³⁰

هَذَا نَزْلُكُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. We created you,^b so lawla (why have not) tosaddeqona
(you^z affirm as true).

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Have you^c seen what ejaculate you.^z

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Are you^f creating it^x or We (are) the Creators.

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We fated among you^b the death and not We surely
(are) masbooqeena³¹ (ones that are surpassed/ outpaced).

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. On that We substitute yourⁿ likes and We establish
you^b in what not you^z know.

عَلَى أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَ لَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And laqad (verily, already and affirmatively) knew you^c
the genesis^w the first^w so lawla (why do not) reminisce
you.^z

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Have seen you^c what you^z till.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

64. Are you^f ta-zra'aona³² (you^z germinate) it^x or (are) We
the za'are-aona³³ (the causers of its sprouting).

أَأَنْتُمْ تَرْزَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

65. If³⁴ We will surely made it^x We debris, then remained
you^c wondering (in regret).³⁵

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. Verily we surely (are) mughramoona³⁶ (ones who are
adherent to lasting ruinous torment).

إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾

67. Rather we (are) mahbromoona (he-they who are prohibited
from some-thing).

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾

²⁸ See footnote 25 above regarding حَمِيم.

²⁹ The word "نَزْلٌ" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

³⁰ The word "الدِّينِ" has several meanings: (1) religion, (2) recompense, (3) reckoning, (4) Day of Judgment.

³¹ The word "مَسْبُوقِينَ" is plural, masculine objective noun, with no English equivalent.

³² Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "grow." Only figuratively, the word "grow" can be used as a synonym for "zar-a." Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

³³ Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

³⁴ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

³⁵ The word "تَفَكَّهُونَ" means "تَتَعَجَّبُونَ"=wondering, see التاج. Also see القرطبي.

³⁶ Qur'aan commentators are at variance as the meaning of the word "مُعْرَمُونَ" is plural of "مُعْرَمٌ," which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment. See القرطبي اللسان and الطبري.

68. Have then seen you^c the water which you^z drink. أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
69. Are you^f (who had) descended it^x from the *muẓ'ne*³⁷ (white clouds that are bearers of pure water) or (are) We the *munẓeloona*³⁸ (Causers of its descending). أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾
70. If³⁹ We will, We made it^x *ojajan*⁴⁰ (rather salty and bitter-hot), so *lawla* (why do not) you^z thank. لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
71. Have then seen you^c the fire^w [the] which^u *toroona* (you^x enkindle). أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾
72. Have you^c established its^w tree^w or (are) We the Establishers. أَأَنْتُمْ أَشْأَلْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾
73. We made it^w a reminder-she^y⁴¹ and a *mata'an*⁴² (resource for a transitory worldly delight) for the *muqweena*⁴³ (barren-desert peregrinators whose food supply had depleted). نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾
74. So *sabbeh*⁴⁴ (let-say [you^s]: Subhana Allah) by your^t Lord's name The Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾
75. So not⁴⁵ *Oqsemo* ([I] oath) by the stars' steads. ﴿٧٥﴾ فَلَا أَفْسِمُ بِمَوْقِعِ النُّجُومِ
76. And verily it^x surely (is) *qasamon* (an oath), if/had you^z knowing, great. وَإِنَّهُ لَفَسْمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾
77. Verily it^x (is) surely a Qur'aanon-*kareemon*⁴⁶ (bounty-giver and ennobler and of multiple uses and effects). إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾
78. In a book^x *maknoonen* (rather clean/covered and well guarded). فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾
79. Not touch it^x except the *muttabharoona* (he-they who had been purged). لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾
80. A descending⁴⁷ (it^x is) from the worlds' Lord. تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

³⁷ "Muẓ'ne" are the clouds, or the white clouds, that bear very pure water, not any water.

³⁸ The word "munẓeloona" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munẓeloona" has no English equivalent. Descender= one that descends, gives a different meaning.

³⁹ See footnote 34 above regarding "لو".

⁴⁰ The word "أجاج" means salty, and strongly salty and bitter-hot. For definition of "أجاج" see اللسان الراغب.

⁴¹ The word "التذكُّر" means that which reminds or by which one is reminded. See البصائر.

⁴² The word "مَتَاعٌ" = "mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

⁴³ The word "أهل القواء" = "المقوين" means those that travel and dwell in barren deserts. See تذكرة تفسیر الطبري.

⁴⁴ The word *sabbeh* means: (let-say [you^s]: Subhana Allah, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

⁴⁵ The particle "لَا" by consensus is a negation particle. See الدر المصون، احمد حلي. However, the following Ayah (S:56 :76) confirms that "So no. I swear by the stars' steads" is a great oath. It is like in many Arabic quarters when they want to emphasize a certain point to some-one else they say: "I don't enjoin you" meaning I do enjoin you to do so and so. It is equivalent in English to say: I need not remind you. When indeed I do want to remind him.

⁴⁶ See footnote 26 above regarding "kareem" = "كریم".

⁴⁷ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

81. Do then in this discourse you^f (are) fawners.⁴⁸ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾
82. And you^z make yourⁿ rez'qa^x (lot/ victuals for sustenance- /rain)^x that you^b deny. وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ ﴿٨٢﴾
83. So *lawla* (why have not) *edha* (when/ whereas) it^w reached the throat.⁴⁹ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾
84. While you^f when-then you^z (are) looking/ waiting.⁵⁰ وَأَنْتُمْ حِينًا تَنْظُرُونَ ﴿٨٤﴾
85. And/while⁵¹ We (are) nearer to him than you^b لَا وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُصُرُونَ ﴿٨٥﴾
86. So *lawla* (why have not) *en* (if) were you^c other than *madeneena*⁵² (be-they: who are held accountable and judged). فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾
87. You^z return it^w *en* (if) you^c were *ssadeqeena* (always truth enforcers/ credible). تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾
88. Then either *en* (if) he [was] of the *mugarrabeena* (they who are favored/ made near to Allah). فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِيقِينَ ﴿٨٨﴾
89. Then *raw'hon* (fresh breeze)⁵³ and *rayha'non*⁵⁴ (provision- / sweet basil) and a *naeem*'s (permanent mental and physical delights in the highest chambers of Paradise)'s garden.^w فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾
90. And, however *en* (if) [he] [was] of the *yameene*'s companions. وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾
91. Then peace for you^g of the *yameene*'s companions. فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾
92. And, however *en* (if) [he] [was] of the deniers, the strayers. وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾
93. Then (for him) a hospitality of *hameemen*⁵⁵ (maximally heated/ cooled water). فَزَلَّ مِنْ حَمِيمٍ ﴿٩٣﴾
94. And a *tassleyato*⁵⁶ (broiling/ burning on/ by) *Jaheeme*⁵⁷ (intensely-blazing Fire^w). وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

⁴⁸ The word “مدهنون” are the fawners, meaning *they who flatter/ supple and compromise*.

⁴⁹ The “if” in this great *Ayah* refers to the “soul.”

⁵⁰ The word “تنتظرون” could mean “waiting” (i.e. *تنتظرون*) when the soul leaves the person.

⁵¹ This “و” could be: *حالية أو استثنائية أو اعتراضية*. See *إعراب القرآن، لمحمود صاف*.

⁵² The word “مدنين” = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: “مجزيين” = *to be recompensed, good or bad each accordingly*. See *الراغب* and *اللتاج*. “مدنين” could mean *resurrected*.

⁵³ It is stated in “اللسان” for the word “*ar-Rool*” and “*ar-Rawli*” several meanings: (1) *mery* and (2) *Isa*, son of Mary (Jesus). However, “*ar-Rool*” (*the Rool*) there are at least *ten* distinct meanings: (1) *mery*, (2) *soul*, (3) *The Qur'aan*, (4) *the revelation* (Qur'aan or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are “*guardians*” over the angels who are the guardians over the humans, and for “*ar-Rawli*” (9) *the fresh breeze*, and (10) *rest*.

⁵⁴ The word “الريحان” has *two distinct* meanings: (1) *provision*, as in this *Ayah* see *الراغب*; and (2) *sweet basil*.

⁵⁵ See footnote 25 above regarding *حميم*.

⁵⁶ The word “*صالو*” transliterated “*ssalo*” here for lack of a properly corresponding word in English, means *broiling/ burning*, as if the entire body is *immersed* in the intensely heated Fire.

⁵⁷ The word “*جحيم*” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

95. Verily this (*is*) surely right (*of*) the certitude.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So *sabbah*⁵⁸ (*let-say [you^s]: Subhana Allah*) by your^t Lord's name the great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Sabbaha*¹ (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and the Earth;^w and He (*is*) The Mighty The *Hakeemo*² (*infinite bekma*³ Possessor).

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩٧﴾

2. For Him (*is*) the Heavens'^w and the Earth's^w proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩٨﴾

3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٩﴾

4. He Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁴ (*He set Himself*) over The *Arshe*⁵ (*Throne of Kingship*); [*He*] knows what transpires in the Earth^w and what egresses from it,^w and what descends from the Heaven^w and what *ya'arojo* (*curvilinearly ascends*) into it,^w and He (*is*) with you^b where wherever you^c were; and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٠﴾

5. For Him (*is*) the Heavens'^w and the Earth's^w proprietor-ship and to Allah (*is to be*) returned the matters.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠١﴾

⁵⁸ See footnote 1 next regarding *sabbah*. +

¹ The word "*sabbaha*" = "*سَبِّحَ*" means: [*he*] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "*الحكيم*" and "*حكيم*."

³ See the *Lexicon* attached to this *Translation* for "*bekma*."

⁴ The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*how*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*how*" of His action.

⁵ The word "*العرش*" in the Arabic language means: *المُضْطَجِعُ أَوْ السَّرِيرُ الَّذِي يُجْلَسُ عَلَيْهِ*. Thus, "*العرش*" is "*سرير*" *الملك*." See *اللسان*. In *Ayah* 23 of *an-Namil*: "...and for her a great *Arsb*." (S27; 23), clearly means the "*Arsb*" is the "*Throne of Power and Dominion*." And according to *الحديث المتفق عليه* = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars of The Arsb*. So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning." See *شرح العقيدة الطحاوية*.

6. [He] transpierces the night in the *na'ha're* (between sunrise and sunset) and [He] transpierces the *na'ha're* in the night; and [He] (*is*) Omniscient by the chests' possession. يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [He] made you^b *mustakhlafina*⁶ (affirmable-successors/vicegerents) in it;^x so who^r they^z believed of you^b and expended they^z for them (*is*) a big remuneration. ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾
8. And what (*is*) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (already and affirmatively) [He] took yourⁿ *meethaqa*^x (ratified-covenant)^{x7} en (*if*) you^c were believers. وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لَتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾
9. He Who *younazzelo* (iteratively-descends) on His *abde*⁸ (slave) *Aya'tent*^w (Qur'aanic statements) evidents-she^{ym} to exit you^b [He] from the darknesses to the illumination; and verily Allah by you^b surely (*is*) *Ra'oofon*⁹ (iteratively Forbearer/Clement) *Rabeemon* (iterative mercy Giver). هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبَيِّنُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾
10. And what (*is*) for you^b that-not expend you^z in Allah's path; and for Allah (*is*) the Heavens^w and the Earth's^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (opening/overwhelming victory) and [he] mutually fought; those (*have*) greater rank than whom^r they^z expended from after and they^z mutually fought; and each Allah promised the Paradise;^w and Allah by what you^z work (*is*) Proficient. وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَتْلَ أُولَٰئِكَ وَكَفَىٰ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾
11. Who^a (*is*) *tha*¹¹ (near-he-one) who^x [he] requites Allah a requital^x *hasanan* (ultimately meritorious deed) then [He] doubles it^x for him; and for him (*is*) a remuneration-*kareemon*¹² (bounty-giver, ennobler and of many uses/effects). مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

⁶ The word "مستخلفين" = "الخلفاء" = "بعد زوال هذا الغير". And the "س" in "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the Lexicon attached to this Translation. In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/owners.

⁷ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

⁸ The word "abde" = "slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁰ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

¹¹ The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate object. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

¹² The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily: bounty-giver ennobler and of many uses/effects.

12. Day [you^s] see the he-believers and the she-believers treading¹³ (is) their illumination between their hands^w (before them) and by their right hands; yourⁿ bushra¹⁴ (pleasing-tiding) (is) today: paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it; tha'leka (afar-that-it/that)^x it^x (is) the win the great.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى
نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ
الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

﴿١٢﴾

13. Day say the he-hypocrites and the she-hypocrites to whom^r believed they: undhorona¹⁵ (let-you: look us at/wait-for) [we] acquire from yourⁿ illumination; (had been) said (to them): let-return you^z (to) yourⁿ hind¹⁶ then let-petition you^z (for) an illumination; then (had been) set between them by a fence for it^x a door, inside it^x in it^x (is) the mercy^w and its^x outside from before it^x (is) the torment.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
لِلَّذِينَ آمَنُوا أَنْظِرُونَا نَقِيسَ مِنْ نُورِكُمْ
قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ
بَيْنَهُمْ سُبُورٌ لَهُمْ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

﴿١٣﴾

14. They^z call them: have not [we] been with you;^b said they: bala¹⁷ (certainly-not); [and,] but you^b essayed yourⁿ selves^w and tarabbassa (looked out/awaited you^c) and suspected you^c and deceived you^c the longings until came Allah's command; and beguiled you^b by Allah the beguiler.

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى
وَلَكِنْ كُنْتُمْ أَنْفُسَكُمْ تَرَبَّصْتُمْ
وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّى جَاءَ
أَمْرُ اللَّهِ وَغَرَّبَكُمْ بِاللَّهِ الْغُرُورُ

﴿١٤﴾

15. So today, not (to be) taken from you^b a ransom^w and nor from whom^r unbelieved they: yourⁿ abode/lodging (is) The Fire^w she (is) yourⁿ socius¹⁸ (worthier associate) and wretched the destiny.

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ
الَّذِينَ كَفَرُوا مَا أَوْصِيَكُمْ النَّارُ هِيَ
مَوْلَانَكُمْ وَيَشِ الْمَصِيرُ

﴿١٥﴾

16. Has (it) not ya'aney (been/ became timely/ nearing/ now) for whom^r believed they^z to takh'sha'a¹⁹ (submittingly quiet) their hearts for thekera (Qur'aan/mention of) Allah and (for) what descended of the right; and

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا

¹³ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد”، i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى”، i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد”، = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See اللسان, and الصائر.

¹⁴ See the Lexicon attached to this Translation for bashbara/youbashsharo/mubasheron= بُشْرًا يُبَشِّرُ مُبَشِّرًا.

¹⁵ The word “أنظروننا” could mean (1) “إنتظروننا”= “wait for us,” or (2) “أنظروننا”= “reprieve us.” Emmam At-Tabari says: there is no meaning in this context for “reprieve,” (3) Look at us. See البيضاوي.

¹⁶ The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يدرون وراءهم الآخرة”، (2) “بعد”، (3) “الخلف، ف خلف الشيء هو مؤخرته: مثلا وراء الأكمة. ولد الولد”. So, here (2 seems to apply).

¹⁷ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم”، see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁸ That is Hell is worthier to connect with you in a relation to take the necessary action towards you and your ultimate destiny, and “wretched the destiny”. That is because Hell “reasons,” to a certain extent, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (S50:30). Thus, Hell is their “worthier guardian.”

¹⁹ The word “خشع” in “تخشع”، involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. As “خشوع” denotes submission or subsiding of sight and sound as well. See اللسان. So “تخشع” seems to mean that their hearts subside in quietness. Hence, submittingly quiet.

not be they^z like whom^r *oto* (they^z were accorded) the book^x of before; then protracted on them the *ama'do*²⁰ (term-limit end); then indurated their hearts; and many of them (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).

الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

﴿١٦﴾

17. Let-know you^z that Allah quickens the land^w after its^w death; *qad* (already and affirmative) We manifested for you^b the *Aya'te*^w (miracles/signs/proofs) *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you.^z

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ

﴿١٧﴾

18. Verily the *mussaddeqeena* (he-charity-givers) and the *mussaddeqa'te* (she-charity-givers) and requited they^z Allah a requital^x *hasanan* (ultimate meritorious deed), (to be) doubled for them and for them (is) a remuneration-*kareemon*²¹ (bounty-giver, ennobler and of many uses/ effects).

إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا
اللَّهَ قَرْضًا حَسَنًا بَضَعُفَ لَهُمْ
وَلَهُمْ أَجْرٌ كَرِيمٌ

﴿١٨﴾

19. And who^r believed they^z by Allah and His messengers, those they (are) the *sseddeqoona*²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs *enda* (by munificence of/ by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (messengers and messages) those (are) the *Jabeem's*²³ (intensely-blazing Fire^w) companions.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ
هُمْ الصِّدِّيقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ
لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ

﴿١٩﴾

20. Let-know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you,^b and a mutual multitudinousness in the possessions and the children; like a parable^x/example^x (of) a *ghaythen*²⁴ (delightful-satiating-and-reviving rain) marveled the *kuffara*^{*} (sowers) its^x sprout; afterwards it^x desiccates then [you^r] see it^x *musfarran* (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a *redhmanon* (ultimate delight/gratification); and not the life^w of the world^w except a *mata'ao*²⁵ (resource for a transitory worldly delight) (of) the beguiler.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ
وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَثَائِرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ بِنَائِهِ ثُمَّ يَسِيحُ فترته
مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعٌ الْغُرُورِ

﴿٢٠﴾

²⁰ The word "الأمد" = "نهاية الأجل" i.e. the term-limit end. See اللسان.

²¹ See footnote 28 of the Introduction to this Translation. Summarily: bounty-giver, ennobler and of many uses/ effects.

²² The word "seddeqoon" = "الصدّيقون" means they who are indeed steadfast affirmers and practicer of the truth.

²³ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

²⁴ The word "غيث" = "المطر المنبت للكلأ و المنعش", so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also means the gliding clouds that bring rain.

^{*} The word "كفار" is rooted in "كفر" = covered the sowed seed with soil; thus "كفار" = sowers, in this case.

²⁵ The word "متاع" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden,^w its^w *aardh*^x (*width/expanse*)^x (*is*) as the Heaven's^w and the Earth's^w *aardh*^x; (*it^w had been*) prepared-she^y for whom^r believed they^z by Allah and His messengers; *tha'leka* (*afar-that-it/that*)^x (*is*) Allah's munificence, *yona'teybe* ([He] *accords it^x*) whom^p [He] wills; and Allah (*is*) the munificence-possessor, the great. سَاقِبُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾
22. Not betided [He/*it^w*]²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that *nabr'a* ([We] *originate/generate*) it;^w verily *tha'leka* (*afar-that-it/that*)^x (*is*) on Allah easy. مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾
23. *Lekayla* (*so that not*) grieve you^z over what (*had*) escaped²⁷ you^b and nor revel/rejoice you^z by what *aa'takom* (*accorded you^b*) Allah; and Allah loves not every swaggerer/strutter boaster/prideful. لَيْكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾
24. Who^r they^z stint and they^z command the mankind by the stint and whoever [*he*] diverts, then verily Allah, He (*is*) The Rich The *Hameedo*²⁸ (*He Who is multitudinously praised/He Who is iterative praiser*). الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾
25. *Laqad* (*verily, already and affirmatively*) We sent Our messengers by the evidences-she^{ym} and We descended with them the book and the balance to up²⁹ the mankind by the *qestte* (*removal of injustice and rendering absolute justice*); and We descended the iron,^x in it^x a *ba'ason*³⁰ (*hardness/strength*) hard and benefits^w for the mankind; and to know Allah who^a succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty. لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَصْرُهُ وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾
26. And *laqad* (*verily, already and affirmatively*) We sent Noohan (Noah) and Ebraheema (Abraham) and We made in their [both] progenies^w the Prophethood^w and the book; so of them *muhtaden* (*he who became divinely-guided*) and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*). وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِثْلَهُم مَّهْتَدُونَ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾
27. Afterwards We supervened on their footsteps by Our messengers and We supervened by *Isa* (*Jesus*) ثُمَّ فَفَعَلْنَا عَلَىٰ ءَادِهِم بِرُسُلِنَا وَفَعَلْنَا بِعِيسَى ابْنِ مَرْيَمَ

²⁶ The subjective noun (i.e. فاعل) for betided (i.e. أصاب) could be "He, i.e. Allah," or "it," = "مصيبة" = disaster.

²⁷ That is it was not to betide you: "Say [yours] : never befalls us except what wrote Allah for us." (S 9:51).

²⁸ The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

²⁹ The word "يقوم" = "up" = "get up or rise," but in the intransitive sense = "maintain," "sustain," or "uphold."

³⁰ The word "باس" bears several meanings: (1) hardness, (2) strength, (3) hard war or torment. See التاج، اللسان.

Mariam's (Mary's) son and aa'taynabo (We accorded him) the Euangelion³¹ and We made in the hearts (of) whom^r ettaba'aobo (they^r closely-followed him) clemency^{w32} and a mercy;^w and a monkery^w (monasticism) they^z innovated it^w not We wrote it^w on them except ehte'gha'a (earnest-quest) (of) Allah's redhwana^x (delight-/gratification); then not nurtured they^z its^w right nurturing; so aa'tayna (We accorded) whom^r they^z believed of them their remuneration and many of them (are) fa'seeqoon (rebels vis-à-vis Allah's command).

وَأَتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَافَةً وَرَحْمَةً^{٥٧} وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

28. O you, who^r believed they^z ettaqo (let reverentially guard you^r not to displease) Allah and let-believe you^z by His messengers; youa'tekom ([He] accords you^b) keflay'ne (sufficient: doubles/portions/similars) of His mercy^w and [He] makes for you^b an illumination you^z walk by it^x and [He] forgives for you;^b and Allah (is) Ghaforon (iterative Forgiver) Raheemon (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ^{٥٨} وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفَ عَنْكُمْ^{٥٩} وَاللَّهُ غَفُورٌ رَحِيمٌ

29. Le'alla³³ (in order to) know the book's folks that not they^z strengthen over a thing of Allah's munificence; and that the munificence^x (is) by Allah's hand, youa'tey ([He] accords) it^x whomever [He] wills; and Allah (is) the munificence-possessor, the great.

إِنَّمَا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

آياتها

22

Ayah

سُورَةُ الْحَائِلِ

Surato Al'Muja'dela'te
(The Pleader-she'y)

ترتيبها

58

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)

³¹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation.

³² The word رَافَةً is an intensive form of "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient; hence, "الرافة" = clemency. See التاج.

³³ Le'alla = "لنلا," this word at the beginning of this great Ayah is made up of "لـ," "أـ," and "نـ" meaning "حتى" (لنلا). However, all The Qur'aan مفسرون = commentators unanimously say that in this case "لنلا" means "لـ" in order to. Also see الذر المصون، لـ احمد الحلبي +

1. Qad (already and affirmatively) heard Allah say (of) which^u mutually [she] pleads (to/with) you^g in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/nabler of others to hear/favorable Answerer to prayer)¹ Ba'sseeron (keenly: Seer/Omniscient).
 قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝١
2. Who^r youdhaberona² (they that say to their wives: you are on me like my mother's back) of you^b of their women, en (not) they^y their mothers; not their mothers except whom^v begotten^y them; and verily they surely say a munkaran (rationally objectionable/Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely Afonwon (multitudinous Pardoner), Ghafooron (iterative Forgiver).
 الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَّا هُمْ بِأُمَّهَاتِهِمْ إِنَّمَا هُنَّ أُمَّهَاتُهُمْ أَلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ۝٢
3. And who^r youdhaberona³ (they that say to their wives: you are upon me like my mother's back) of their women after-wards they^z return for⁴ what they^z said then freeing a neck-she^{y5} from before that yatamas'sa ([both] touch/come-on to/have sexual relation with each other); tha'lekum (collective-afar-that)^x (to be) exhorted⁶ you^z by it;^x and Allah by what you^z work (is) Proficient.
 وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝٣
4. Then whoever [he] found not,⁷ then fasting two consecutive months from before yatamassa ([both] touch/come-on to/have sexual relation with each other); then whoever [he] could not, then ett'aamo (giving to: ingest/feed) sixty meskee'nan (not having sufficient material possessions); tha'leka (afar-that-it/that)^x (is) to
 فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

1 The word "Sameeon"="سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear.

2 The word "youdhaberona"="يُظَاهِرُونَ" has several meanings. However, in this context it is associated with "الظهار," which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back." That is because the "back" is considered as the place of "riding." When a man is having sexual relation with his wife, it is as if he is "riding over her." Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse." Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce. When Islam was established "الظهار" was prohibited. See اللسان.

3 Ibid for "youdhaberona."

4 In the word "لما" has the letter "ل"="for." This letter "ل"="for" was taken to mean "عن" or "عما" or "في" by some Qur'aan commentators. The fact remains that Allah said "لما" i.e. used the "ل" not any others. Had He wanted others He surely could or would have done that. So, I believe that the expression of "الظهار" is divorcing the wife. That is what they said. That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife. Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife. Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck."

5 The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave.

6 The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition. See البصائر.

7 That is "found not" the wherenithal.

believe you^z by Allah and His messenger; and *telka^w* (*she-that-afar-it^w/those^w*) (are) Allah's limits; and for the unbelievers (*is*) a painful torment.

وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

5. Verily who^r *younhaddona^s* (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger (*had been*) repressed they^z just-as (*had been*) repressed whom^r of before them; and *qad* (*already and affirmatively*) We descended *Aya'ten^w* (*messages*) evidents-she;^{ym} and for the unbelievers (*is*) a humiliative torment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا كُنْتِ الَّذِينَ مِنْ قَبْلِهِمْ وَكَذَلِكَ أُنْزِلَ آيَاتِ يَنْتِ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

6. Day resurrects^y them Allah together, then *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked; Allah *abssa¹⁰* ([He] *comprehensively counted/reckoned*) it^x and they^z forgot¹¹ (*ceased paying attention to*) it;^x and Allah over every thing (*is*) *Shabeedon* (*Witnesser/ Testifier*).

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

7. Have not seen [*you^s*] that Allah knows what (*are*) in the Heavens^w and what (*are*) in the Earth;^w not be a *najwa* (*secret-counsel*) of three except He (*is*) their Fourth and nor five except He (*is*) their Sixth; and neither lesser than *tha'leka* (*afar-that-it/that*)^x and nor more except He (*is*) with them, where whatever they were; afterwards *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked The *Qeyamatey's^w* (*Judgment's*) Day; verily Allah by every-thing (*is*) Omniscient.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْشُوتُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

8. Have not seen [*you^s*] to whom^r (*had been*) restrained they^z *a'n* (*regarding*) the *najwa¹²* (*secret-counsel^s*) afterwards they^z return for what they^z (*had been*) restrained *a'n* it;^x and *yatanajawna* (*mutually secretly-counsel they^z*) by the sin and the aggression and the messenger's disobedience;^w and if they^z came (*to*) you^g they^z greeted you^g by not what greeted you^g by it^x Allah; and they^z say in their selves^w *lawla* (*why has not*) torment us Allah for what we say; their sufficiency¹³ (*is*) Hell^w *yasslawna¹⁴* (*they^z broil on/ by*) it;^w so wretched the destiny.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ التَّجَوُّيْ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَنِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءَهُمْ حَوْكُ بِمَا لَمْ يَحْجِكْ بِهِ اللَّهُ يَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيْسَ الْمَصِيرُ ﴿٨﴾

⁸ The word “يُحَادُّ” means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties*.

⁹ The word “يَبْعَثُ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

¹⁰ The word “أَحْصَى” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See البصائر.

¹¹ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off or ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹² The word “نَجْوَى” means “*secret-counsel*” between *two or more persons, not just counsel*. See الراغب.

¹³ The word “حَسْبُهُمْ” = “حَسَبَ فِي حَسْبِهِمْ” = “مُحْسَبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” Thus, “المصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

¹⁴ The word “يَصْلَوْنَ” transliterated “*yaslawnā*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

9. O you, who^r believed they^z if *tanajaytom* (*mutually secretly counseled you^c*) so let not *tatanajaw* (*mutually secretly counsel you^z*) by the sin and the aggression and the messenger's disobedience;^w and *tanajaw* (*let-mutually secretly-counsel you^z*) by the *berre* (*that which is dutiful*) and the *taqwa^w* (*reverential guarding against Allah's displeasure*);^w and *ettaqo* (*let reverentially guard you^z not to displease*) Allah, Whom to Him (*to be*) thronged you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالْقَوَىٰ وَأَتَّقُوا
اللَّهُ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

10. Verily only the *najwa* (*secret-counsel*)^w (*is*) of the Satan, to [*he*] sadden whom^r they^z believed; and not surely *dha're* (*harming/ hurting*) them [*he*] a thing except by Allah's leave; and on Allah then let trust the believers.

إِنَّمَا التَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

11. O you, who^r they^z believed if (*had been*) said for you^b *tafas'sabo* (*let-make-room you^z*) in the *majalis* (*sitting-places*), then *ifasabo* (*let-make-room you^z*) Allah *yafasabo* (*makes-room*) for you;^b and if (*had been*) said: *enshozo* (*let-upraise you^z*) then *enshozo*; elevates Allah whom^r they^z believed of you^b and whom^r *oto* (*they^z had been accorded*) the knowledge ranks;^w and Allah by what you^z work (*is*) Proficient.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَسَبَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا بِحَمْدِ اللَّهِ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

12. O, you who^r believed they^z if *najaytom* (*mutually secretly counseled you^h*) the messenger then *qaddemo* (*let-advance you^z*) between yourⁿ *najwa's* (*secret-counsel's*) hands^{w15} a charity;^w *tha'leka* (*afar-that-it/that*)^x (*is*) *kbayron* (*choicer/ superior/ worthier*) for you^b and *att'haro* (*is more purging*); then *en* (*if*) you^z found not (*the wherewithal*), then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. Have you^c disquieted¹⁶ (*your-selves*) to advance between yourⁿ *najwa's* (*secret-counsel's*) hands^w charities;^w so *edh* (*whereas*) you^z did not and relented on you^b Allah, then *aqemo*¹⁷ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*^{w18} (*prescribed percentage of personal possessions*)^w and let-obey you^z Allah and His messenger; and Allah (*is*) Proficient by what you^z work.

ءَأَشْفَقْتُمْ أَنَّ تُدْخِلُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَّمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

¹⁵ The expression "between the hands" is a lofty Arabic tongue expression meaning; before.

¹⁶ That is: have you stinted regarding charity?

¹⁷ That is you^z up/sustain/maintain all the rituals necessary.

¹⁸ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

14. Have not seen [you^s] to whom^r *tawallow* (they^z allied) a people ired on them Allah; neither they (are) of you^b and nor of them; and *yablefona* (they^z swear) on the lie while they know. ﴿١٤﴾
15. Prepared Allah for them a torment severe; verily they: fouled what they^z were working. ﴿١٥﴾
16. *Ettakhtho* (they^z took-and-presumed) their *ayma'na* (oaths) a *junnatan* (covert/shield), so they^z repelled a'n (off) Allah's path, so for them (is) a humiliating torment. ﴿١٦﴾
17. Never enriches/suffices¹⁹ a'n (regarding) them their possessions and nor their children of Allah a thing; those (are) The Fire's^w companions; they (are) in it^w immortals. ﴿١٧﴾
18. Day resurrects²⁰ them Allah together; then *yablefona* (they^z swear) for Him just-as *yablefona* for you;^b and they^z reckon that they (are) on a thing; lo, verily they, they (are) the liars. ﴿١٨﴾
19. Overwhelmed on them the Satan; so [he] (caused) them (to) forget Allah's *thekra*²¹ (*Qur'aan*); those (are) the Satan's party; lo, verily the Satan's party they (are) the losers. ﴿١٩﴾
20. Verily who^r *youbaddona*²² (they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards) Allah and His messenger, those (are) in the *athalleen*²³ (they who are humbled and subdued). ﴿٢٠﴾
21. Wrote Allah: surely assuredly²⁴ prevail I and My messengers; verily Allah (is) Strong, Mighty. ﴿٢١﴾
22. Not find [you^s] a people they^z believe by Allah and The Day The Last, mutually affectioning whom-ever *ha'dda* (he who pursued mutual: anger-/opposition-/and non-compliance to religious obligations towards) Allah and His messenger, and albeit they^z were their fathers or sons or brothers or their clan;^w those, ﴿٢٢﴾

¹⁹ The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

²⁰ See footnote 9 above regarding *بعث*.

²¹ As The Qur'aan has Allah's Criteria of prescriptions and proscriptions.

²² See footnote 8 above regarding "يحادد".

²³ The word "athalleen" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

²⁴ The "ل" in "لأغلبين" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

wrote Allah in their hearts the belief and [He] supported²⁵ them by Rooben²⁶ (*The: Qur'aan-/revelation/mercy*) of Him; and [He] admits them (*in*) paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it,^w delighted (*is*) Allah a'n (*regarding*) them and delighted they^z [*too*] (*are*) a'n Him; those (*are*) Allah's party; indeed, verily Allah's party they (*are*) the thrivers.

أَوَّلِيكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ
اللَّهِ هُمُ الْفَالِحُونَ ﴿٢٣﴾

آيَاتُهَا
24
Ayah

سُورَةُ الْحَشْرِ
Surato Al'Hash're
(The Throng)

تَرْتِيبُهَا
59
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name **Ar-Rahma'ne Ar-Rahee'me** (*The iterative Mercy Giver*)

1. *Sabbaha*¹ (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and He (*is*) the Mighty, The *Hakeemo*² (*infinite bekma*³ Possessor).
2. He Who exited whom^f unbelieved they^z of the book's folk, from their homes^w for first [the] throng;⁴ not presumed you^c that they^z exit and they^z presumed that their fortresses (*are*) barricading them from Allah; then *atahom*^x (*happed-on/came-to them*)^x Allah from whence not *yahta'sebo* (*they^z could reckon/expect*); and [He] threw in their hearts the fright; they^z destroy their houses by their hands^w and the believers' hands;^w so *eatabero* (*let-take instructive example you*); *ya'oley* (O, *you^c possessors of*) the *abssa're* (*insights-/discernments*).
3. And *lawla* (*had it not been for*) that Allah wrote on them the banishment, surely [He] (*would have*) tormented them in the world^w and for them in the Hereafter^w (*is*) The Fire's^w torment.^x

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا
ظَنُّوْهُمْ أَنَّ يَخْرُجُوْهُمْ وَظَنُّوْا أَنَّهُمْ
مَانِعَتْهُمْ حُسُوبُهُمْ مِنَ اللَّهِ فَآلَهُمْ
فَأَنَّهُمْ لِلَّهِ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُوْنَ
بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِى الْمُؤْمِنِيْنَ
فَاعْتَبِرُوْا يٰٓأُولِى الْأَبْصَارِ ﴿٢٥﴾
وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
عَذَابُ النَّارِ ﴿٢٦﴾

²⁵ The word "أَيَّدَهُم" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has.

²⁶ It is stated in "اللسان" for the word "ar-Rool" = "Rooben" and "ar-Rawl" two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, "ar-Rool" (*the Roob*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'aan*, (4) *the revelation* (Qur'aan or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*. +

¹ The word "sabbaha" = "سَبَّحَ" means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*. All the aforesaid is rendered by saying: *subhana Allah*.

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³ See the *Lexicon* attached to this Translation for "bekma."

⁴ The word "الحشر" = "the throng," meaning "large group of people gathered or crowded closely together," however in this case referring to "the first throng," that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon).

4. *Tha'leka (afar-that-it/that)^x (is) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.* ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَن يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾
5. Whatever you^z cut of a date-palm or you^c left it^w stander^{w5}/standing^w on its^w origins/bases then by Allah's leave; and to [He] disgraces the *fa'seqeena (rebels vis-à-vis Allah's command).* مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾
6. And whatever Allah *afa'a⁶ (retributed-easy-booty without fight)* on His messenger of them, so not festinated you^c on it^x of horses and nor of camels; [and,] but Allah authorizes His messengers on whom^p [He] wills; and Allah over every-thing (is) Omnipotent. وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِن خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾
7. Whatever Allah *afa'a⁷ (entitled easy-booty)* on His messenger of the villages^w folks^w then for Allah and His messenger and for the kin's possessors and the orphans and the *masakee'ne⁸ (not having sufficient material possessions)* and son (of) the path (*wayfarer*); so-that (it) be not an alternation among the rich of you;^b and whatever the messenger *aa'takum ([he] accorded/gave you^b)* so let-you^z take it^x and whatever [he] restrained you^b a'n (regarding) it^x so let-you^z cease (doing it); and *ettaqa (let reverentially guard you^z not to displease)* Allah; verily Allah (is) severe (in) the punishment. مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَنِيَ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا ءَاتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾
8. For the poor⁹ the emigrants, who^r (had been) exiled they^z from their homes^w and their possessions *yabta-ghona (earnestly quest they^z)* munificence from Allah and a *redhwanan^x (ultimate delight/gratification)*; and they^z succor Allah and His messenger; those, they (are) the *ssa'de-qoona (always-truth-enforcers).* لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَصْطُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾
9. And who^r *tabanwa'o (they^z deservedly ensconced)* the home^w and the belief of before them they^z love whoever [he] emigrated to them and they^z find not in their chests a need^w of what *oto (they^z had been accorded)* and *you'atherona (favor-others they^z)* over themselves^w and albeit [was] by them a privation;^w وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ

5 The word "لينة" = "date-palm" in Arabic is a feminine gender. And since "standing" is its qualifier, so it's likewise feminized.

6 The word "أفاء" means "retributed easy-booty without fight." See الراغب.

7 Ibid.

8 For the words "مسكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. Meskeen = مسكين i.e. having some material possessions but not sufficient; whereas فقير lacks any material possessions.

9 The word "فقير" versus the مسكين see the Lexicon attached to this Translation for the distinction.

and whoever (is) [he] protected (from) own-self's^w *shubha*¹⁰ (stinginess, stinting towards doing what is dutiful/obligatory), those they (are) the thrivers.

كَانَ يَهُمُ حَصَاصَةً ۖ وَمَنْ يُوْقِ شَحَّ
نَفْسِهِ ۖ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

10. And who^r they^z came from after them they^z say: our Lord, let-forgive for us [You^s] and for our brothers who^r preceded us they^z in the belief; and let-not [You^s] make in our hearts a rancor for whom^r believed they;^z our Lord verily You^g (are) *Ra'oofon*¹¹ (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
رَحِيمٌ ﴿١٠﴾

11. Have not seen [you^s] whom^r they^z hypocrised, they^z say for their brothers, who^r they^z unbelieved, of the book's folk: *la'en* (indeed if) you^c (are to be) exited surely we assuredly¹² exit with you^b and not obey [we] in you^b an *ahadan*¹³ (a lone/any-one) ever; and *en* (if) you^c (are to be) mutually fought surely we assuredly succor you;^b and Allah witnesses verily they (are) surely liars.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أَخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ
قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ ﴿١١﴾

12. *La'en* (indeed if) (had been) exited they^z not exit they^z with them; and *la'en* they^z (had been) mutually fought not they^z succor them; and *la'en* they^z succored them surely assuredly they^z divert the *adbara* (rears); afterwards not (to be) succored they.^z

لَئِنْ أَخْرَجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ
لَيُؤْتِلُنَّ الْأَدْبَرَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

13. Surely you^f (are) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (afar-that-it/that)^x (is) because they (are) a people (who) not understand.

لَأَنَّهُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ
اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. Not mutually fight you^b they^z together except in fortified villages^w or from behind¹⁴ walls; their *ba'aso* (warfare/courage) among them (is) severe; [you^s] reckon them together while their hearts (are) *shatta*

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي
قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ

¹⁰ The word "*shubha*"="الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "*ashubha*" is (stinginess, stinting towards doing what is dutiful, i.e. obligatory).

¹¹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See النجاج.

¹² The "ل" in "لَنَخْرُجَنَّ" and in "لَنَنْصُرَنَّكُمْ" and in "لَيُؤْتِلُنَّ" in the next *Ayah* # 12, all are juratory "ل"="ال القسم" amounting to="التأكيد," i.e. affirmation, expressed in all cases by "assuredly".

¹³ See the *Lexicon* attached to this Translation regarding "أحد."

* The expression "they^z divert the *adbara* (rears)" means flee in defeat, so the observer sees their rear as they flee.

¹⁴ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرُونَ وراءَهُمُ الآخِرَةَ." (2) "القدام أو بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) "ولد الولد." So, here (2) seems to apply.

- (segregates); *tha'leka* (afar-that-it/that)^x (is) because they (are) people (who) not celebrate they.^z ﴿١٤﴾ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
15. Like an example/parable (of) who^r of before them nightly, tasted they^z *wabala* (burdensome-ill-result) (of) their matter;^x and for them (is) a painful torment. ﴿١٥﴾ كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
16. Like the Satan's example/parable *edh* (whereas) said [he] for the human: let-unbelieve [you^s]; then *lamma* (when/whence) [he] unbelieved, said [he]: verily I (am) a disclaimant/absolver (of myself) from you;^g verily I fear/know¹⁵ Allah the world's Lord. ﴿١٦﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
17. Then [was] their consequence^w both that they both (are) in The Fire immortals in it;^w and *tha'leka* (afar-that-it/that)^x (is) the injustice-doers¹⁶ requital. ﴿١٧﴾ فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ
18. O you who^r believed they^z *ettaqo* (let reverentially guard you^z not to displease) Allah; and let look a self^w what it^w advanced-she^v for tomorrow; and *ettaqo* Allah; verily Allah (is) Proficient by what work you.^z ﴿١٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
19. And let not be you^z like whom^r they^z forgot¹⁷ (ceased paying attention to) Allah; so [He] (caused) them (to) forget their selves; those, they (are) the *fa'seqoona* (rebels vis-à-vis Allah's command). ﴿١٩﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ
20. Not level/even (are) The Fire's^w companions and the Paradise's^w companions; the Paradise's^w companions, they (are) the winners.^x ﴿٢٠﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ
21. Had We descended this Qur'aan^x on a mountain^x surely (would have) seen it^x you^g *khashe'an*¹⁸ (it^x humble-submitter), riving, from Allah's *khashya'te* (reverent-fear);^w and *telka*^w (she-that-afar-it^w/those^w) (are) the parables/examples We strike it^w for the people, *la'alla* (craving currently unavailable deed that/perhaps) they rethink. ﴿٢١﴾ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاَهُ خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةٍ ۚ وَاللَّهُ وَتِلْكَ الْأَمْثَلُ نُضَرُّهَا لِلنَّاسِ لَعَلَّهُمْ يَفْكُرُونَ
22. He (is) Allah Who no *elaha* (a deity) except Him; the visible and the invisible Knower; He (is) *Ar-Rahama'no Ar-Raheemo* (iterative mercy Giver). ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

¹⁵ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶ The word “ظالم” in “ظالمون” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

¹⁷ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

¹⁸ The word “خاشعاً” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. But “الخشوع” denotes submission of sight and sound as well. See اللسان. So, “خاشعاً” with respect to the mountain seems to mean subsided in all aspects. That is if we were to understand its language we would have found it fully subdued in body, sight and sound.

23. He (is) Allah, Who no *elaba* (a deity) except Him; The King, The *Quddoso*¹⁹ (The Pure/ beyond every/ any blemish elevated high), The Peace,²⁰ The Believer,²¹ The-Dominator, The Mighty, The *Jabbar* (The vigorous Effector/Compeller), *Al-Mutakabber*²² (The Stander befittingly above submission); *subhana*²³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah *amm* (regarding) what they^z partner (other deities with Him).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

24. He (is) Allah The Creator The *Ba'reo* (Originator/- Generator) The Portrayer/Fashioner; for Him (are) the *husna* (all around most beautiful) the names; *yousabbaho*²⁴ (say: *subhana Allah*) for Him what (are): in the Heavens and the Earth; and He (is) The Mighty, The *Hakeemo*²⁵ (infinite *bekmah* Possessor).

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٤﴾

آياتها

13

Ayah

سُورَةُ الْمُتَحَنَّنِ

Surato Al'Mumta'he'na'te
(The She-Examiner)

ترتيبها

60

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who^r they^z believed let not *tattakhetho*¹ (take and presume you^r) My foe² and yourⁿ foe *aw'leyaa*³ (guardians/allies); cast to them you^z by the affection,⁴

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

¹⁹ The word "الْقُدُّوس" is linguistically defined as: *that which is pure, and beyond any blemish elevated high*. See التاج.

²⁰ That is *The Bringer* of peace to all others.

²¹ The word "المؤمن" is rooted in "أمن", which means "جعله يأمن، كآمنه من خوف أي أزال خوفه فاطمان". Like "أنهم آمنهم". Thus, "الله هو المؤمن و هم الآمنون". So, Allah is the provider of "الامن و الأمان و السلام". Hence, Allah is "The Believer," He believes and empowering His messenger with miracles and signs and proofs to confirm His message and prophet-hood; also The Keeper of the faith and Enabler of the believers to believe.

²² State befitting Allah alone; the *المتكبر* is for uniqueness and not for mutuality of action.

²³ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁴ The word "yousabbaho" means [he] says, "subhana Allah," that is: singing Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every tasbeeh (saying subhana Allah) in the Qur'aan is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah).

²⁵ See the Lexicon attached to this Translation for الحكيم and "حكيم".

¹ The word "تَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "تَتَّخِذُ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

² The word "عدو", in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان الهادي.

³ The word "أولياء" could also mean, among them: protector, friend.

⁴ Of the peculiar meanings of "مودة" is that "مودة" means letters (containing messages). See التاج. Perhaps because of the interesting story regarding a written message which this Ayah addresses. See القرطبي.

while *qad* (already and affirmatively) unbelieved they^z by what came (to) you^b of the right; they^z exit the messenger and *eyyakom* (indeed including you^b) that you^z believe by Allah yourⁿ Lord, *en (if) you^c [were]* exited *jehadan* (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in My path and *ebtegha'a* (earnest-quest) (of) My delight,^w you^z confide to them by the affection; and I am knowinger by what you^c conceal and what you^c disclosed; and whoever does it^x of you^b then *qad* (already and affirmatively) [he] strayed the path's intent/center.

وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا
بِاللَّهِ رَبِّكُمْ إِنَّ كُنتُمْ خَرَجْتُمْ جِهَادًا فِي
سَبِيلِي وَآيَاتِي مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ
بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿٦٠﴾

2. If⁵ they^z grab⁶ you^b they^z be for you^b foes; and *yabsotto* (they^z in a manner of: assault/ridicule extend) to you^b their hands^w and their tongues^x by the ill; and longed they^z if you^z (were to) unbelieve.

إِنْ يَشْفِقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ
وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٦١﴾

3. Never benefit you^b yourⁿ *arhamo*⁷ (maternal/paternal kins) and nor yourⁿ children; the *Qeyamatey's*^w (Judgment's) Day [He] sunders among you;^b and Allah by what you^z work (is) *Ba'sseeron* (keenly: Seer/Omniscient).

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا وَلَدُهُمْ يَوْمَ
الْقِيَامَةِ يَقْضِلُ بَيْنَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٦٢﴾

4. *Qad* (already and affirmatively) was-she^y for you^b an *uswaton* (solace/model/example^{w8}) *hasanaton*^w (meritorious-deed) in *Ebrabeema* (Abraham) and who^r (were) with him, *edh* (whereas) they^z said for their people: verily we (are) *bora'ao*⁹ (absolutely disclaimant/absolver of our selves) of you^b and of what you^z worship of lesser than/without Allah; we unbelieved by you^b and appeared between us and [between] you^b the enmity^w and *bagh'dha* (intense-hatred)^w ever; until you^z believe by Allah alone; except *Ebrabeema's* (Abraham's) say for his father: surely *astaghferanna*¹⁰ ([I] assuredly¹¹ seek forgiveness) for you^g and not [I]

فَذَكَاتَ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا
بِرَاءٌ وَأَنْتُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ كُفْرًا يَكْفُرُ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَا اسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ
مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا

⁵ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁶ The word “يَتَقَفُّوكم” rooted in “تَقَفَّ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادف” “ظفر به” “ظفر به” respectively. See البصائر واللسان. I chose “grab” as it obviously includes “meet” and “sight” as you cannot grab without “sighting” and “meeting.”

⁷ The word “أَرْحَامكم” rooted in “رَحِمَ” from “الرحمة” which is “forgiveness, sympathy, and mercy” and rooted in all that is the “رَحِمَ” = “womb.” Thus, one's relatives from the mother's side are “أَرْحَام” as they related through the same womb. See البصائر. However, stated in “اللسان” the “relatives” from the father's side “أَقَارِبَ” are also “أَرْحَام” I believe because all are rooted in “الرحمة” hence all maternal/paternal kins are “أَرْحَام.”

⁸ The word solace-she^w for “أُسْوَةٌ” and the [she^y] suffix for the word “solace.” As الأُسْوَةُ for patience and grief.

⁹ The word “براء” is stronger than “بريء” as “براء” is an infinitive noun. See التاج. To infinitize “براء” absolutely is prefixed to it.

¹⁰ The word “استغفرنَ” in “استغفرنَ” = “أطلب الغفران” = “[I] seek forgiveness.” In English there is no seemly way to say: “استغفر” per se. So I settled for saying: “[I] seek forgiveness.”

¹¹ The “ل” in “الاستغفرنَ” is a juratory “ل” = “القسم” amounting to = “التأكيد” i.e. affirmation, expressed by “assuredly”.

- possess for you^g from Allah a thing; our Lord: on You^g we trusted and to You^g *anabna*¹² [iteratively returned penitents we] and to You^g (is) the destiny. وَالَيْكَ الْمَصِيرُ ﴿٤﴾
5. (O) our Lord: let-not make us [You^s] an essay for whom^r unbelieved they;^z and let-forgive for us [You^s]; (O) our Lord; verily You,^g You^s (are) The Mighty The *Hakeemo*¹³ (infinite *hekma*¹⁴ Possessor). رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾
6. *Laqad* (verily, already and affirmatively) [was] for you^b in them an *uswaton* (solace/model^{w15}) *hasanaton*^w (meritorious-deed)^w for whom-ever [be] [was] hoping/fearing¹⁶ Allah and The Day The Last; and whoever diverts [be] then verily Allah, He (is) The Rich The *Hameedo* (multitudinously praised and multitudinously praiser He). لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ ﴿٦﴾
7. *Asa* (craving a deed beyond one's means that, may) Allah to make between you^b and [between] whom^r antagonized you^c of them a fondness;^w and Allah (is) *Ghaforon* (iterative Forgiver) *Raheemon* (iterative mercy Giver). عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾
8. Not restrains you^b Allah *a'n* (regarding) whom^r not mutually fought you^z they^z in the religion and not exited you^b they^z from yourⁿ homes^w that *tabarro*¹⁷ (be you^z dutiful to) them and *toqsetto* (you^z be absolutely just post removal of any injustice) to them; verily Allah loves the *muqsetteena* removers of injustice and maintainers of absolute-justice). لَّا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾
9. Verily only restrains you^z Allah *a'n* (regarding) whom^r mutually they^z fought you^b in the religion and they^z exited you^b from yourⁿ homes^w and they^z backed on yourⁿ exiting that *tawallawhum* (you^z take them for guardian/allies/friends); and whoever *yatawallabum* ([be]: takes them for guardian/allies/friends) then those (are) the *dha'lemonoona*¹⁸ (injustice-doers). إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُم فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَوَلَّيْكُمْ هُمُ الظَّالِمُونَ ﴿٩﴾
10. O you who^r they^z believed: if came^x (to) you^b the she-believers (as) she-emigrants then let-test them^y you;^z Allah (is) knowing by their belief;^y so *en* (if) you^c knew them^y she-believers then let-not return them^y you^z to the unbelievers; not they^y (are) legitimate¹⁹ for them, and nor they (are) يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَهُمُ الْمَوْتُ مِنْتُمْ مُّهِجَرَتٍ فَاذْكُرُونَهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنَّ عَلِمْتُمُوهُنَّ مُّؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا

¹² The word "أَنَابَ" from "أَنَابَ" means iteratively returned penitent. See الراغب.

¹³ See the *Lexicon* attached to this Translation for an exposition on the words "حَكِيم" and "الحكيم".

¹⁴ See the *Lexicon* attached to this Translation for "bekma."

¹⁵ See footnote 8 above regarding solace.

¹⁶ That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

¹⁷ See the *Lexicon* attached to this Translation for this vital word "al-berr," the noun for this verb "tabarro."

¹⁸ The "ظَالِمُونَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁹ The word "legitimate" could be an adjective or a verb. Here its first use as an adjective and the second as a verb.

legitimate for them;^y and *aa'tobom* (let-you^z accord them) what they^z expended; and no *jonah*²⁰ (*sin*) (*is*) on you^b to you^z wed them^y if *aa'taytomohunna* (you^c accord them^y) their remunerations;^y and let-not hold you^z by the she-unbelievers' *essa'me* (*marriage-bonds, i.e. marriage guardian-ships*); and let-ask you^z what expended you^c and let-them ask what expended they;^z *tha'lekum* (*collective-afar-that*)^x (*is*) Allah's rule; Allah rules among you;^b and Allah (*is*) Omniscient, *Hakeemon*²¹ (*infinite bekma*²² Possessor).

هُمْ يَحْلُونَ لَهْنٌ وَءَاتُوهُمْ مَّا أَنْفَقُوا وَلَا جَنَاحَ عَلَيْكُمْ أَنْ تَكْفُوهُمْ إِذَا ءَالَيْتُمُوهُمْ أَجْرَهُمْ وَلَا تُنْسِكُوا بِعَصَمِ الْكَافِرِ وَسْئَلُوا مَّا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ مَّا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

11. And *en* (*if*) escaped you^c a thing from yourⁿ spouses to the unbelievers then retaliated/seized²³ you^c so *aa'to* (let-accord you^z) whom^r went their spouses like what expended they;^z and *ettaqo* (let-reverentially guard you^z not to displease) Allah, Whom you^f (*are*) by Him believers.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتَوْا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا وَاللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٦١﴾

12. O, you the Prophet if came^x (*to*) you^g the she-believers *youba'yeanaaka* (*she-they plighting-allegiance to you^g*) on that not partner they^y by Allah a thing and not they^y steal and nor they^y fornicate and nor they^y kill their children and nor *ya'atena*^w (*commit-/perpetrate they^y*)^w by a calumny^{x24} *yafstareynaho* (*they^y craft it^x as a lie for fraudulent end*) between their she-hands and she-feet and not they^y disobey you^g in a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) then *ba'you'ahunna* (let-[you^s] plight allegiance to them^y) and *istaghfer*²⁵ (let-[you^s] seek forgiveness) (*of*) Allah for them;^y verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٢﴾

13. O you who^r they^z believed: let not *tatawallaw* (you^z take for guardians/allies) a people Allah ired on them; *qad* (*already and affirmatively*) they^z despaired of the Hereafter^w just-as despaired the unbelievers of the tombs' companions.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيسُّوْا مِنَ الْآخِرَةِ كَمَا يَيسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿٦٣﴾

²⁰ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحَ” figuratively taken to symbolize the *sin*. So, no “جَنَاحَ” = no sin. In other words, no sin would be on one to wed them^y if you^z gave them^y their^y remuneration (i.e. their *mahros* = the amount of money given by the husband to his to be wife for her acceptance of the marriage-bond between the two of them. Such marriage-bond cannot be maintained or held-on-to if either spouse is an unbeliever, as the next sentence clearly states, with respect to the she-unbelievers.

²¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ.”

²² See the *Lexicon* attached to this Translation for “bekma.”

²³ That is in the sense of: *qesas* (*lawful retaliation*) or *غنم* = seized as war booty. See *تفسير القرطبي*.

²⁴ Some Qur'aan commentators say the word “بهتان” = “calumny” really means *magic*. See *القرطبي*.

²⁵ See footnote 5343 above regarding “استغفر.” +

آياتها
14
Ayahسُورَةُ الصَّفِّ
Surato As'Ssa'ffe
(The Rank/Row)ترتيبها
61
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Sabbaha*¹ (said: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w and He (is) The Mighty The Hakeemo² (infinite bekma³ Possessor). سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ١
2. O you who^r they^z believed; wherefore say you^z what not you^z do. يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢
3. Enlarged an abhorrence *enda* (by Rule/Judgment of) Allah that you^z say what not you^z do. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ٣
4. Verily Allah loves whom^r they^z mutually fight in His path row (in manner)⁴ like they (were) a *bon'yanan*^x (fixed-and-aggrandized build)^x *marssosson* (compactly joined). إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ٤
5. And *edh* (whereas) said *Mosa* (Moses) for his people: O, my people wherefore you^z annoy me while *qad* (iteratively and affirmatively) know you^z surely I am Allah's messenger to you;^b so *lamma* (when/whence) they^z swerved, Allah swerved their hearts; and Allah not *yahdey* (divinely-guides) the people the *fa'seqeena* (rebels vis-à-vis Allah's command). وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَفْقَهُوْا لِمَ تَتَوَدَّدُونَ وَفَدَّ تَعْلَمُونَ أَتَى رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥
6. And *edh* (whereas) said *Isa* (Jesus) *Mariam's* (Mary's) son: O, Israel's sons, verily I am Allah's messenger to you^b *musaddeqan*⁵ (accepter as credible) for what (is) between my both hands^{w6} of the Torah^w and a *mubash-sheran*⁷ (I am iterative proclaimer of pleasant tiding) by a messenger coming of after me; his name (is) Ahmad; then *lamma* (when/whence) [he] came (to) them by the evidences-she^y they^z said: this (is) a magic manifester. وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ٦
7. And who^a (is) wronger⁸ than who^p *iftra* ([he] crafted a وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ

¹ That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³ See the *Lexicon* attached to this Translation for “bekma.”

⁴ The word “صَفًّا” is an adverbial construct. I find no way in English to express this fact, as “row” or “rank” do not lend themselves to an adverbial conjugation. So I resorted to parenthetically say: (in manner).

⁵ The word “*musaddeqan*” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation.

⁶ The expression: “before my hands” is an Arabic tongue expression meaning before or ahead of me.

⁷ See the *Lexicon* attached to this Translation for *bashashara/yonbashsharo/mubashsheron=بَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ*.

⁸ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

- lie for fraudulent end) on Allah the lie while he (is being) invited to the Islam; and Allah not *yahdey* (divinely-guides) the people the *dha'lemeena*⁹ (injustice-doers).
8. Want they^z to extinguish Allah's illumination by their mouths while Allah (is) concluder (of) His illumination while albeit disliked the unbelievers.
9. He Who^a sent His messenger by the *huda* (divine-guidance) and the right's^x religion^x to *yudh'beraho* ([He] manifests it^x-and its^x preponderance)¹⁰ over the religion all (of) it,^x while albeit disliked (it) the *mushrekoona* (they who partner deities with Allah/ he-polytheists).
10. O you who^r they^z believed: shall [I] lead you^b onto a trade (that) delivers you^b from a painful torment.
11. (That) you^z believe by Allah and His messenger and *tojahedona*¹¹ (you^z mutually exert utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) in Allah's path by yourⁿ possessions and yourⁿ selves,^w *tha'lekum* (collective-afar-that)^x (is) *kbayron* (choicer/ superior-/worthier) for you^b en (if) you^c were (to) know.
12. [He] forgives for you^b yourⁿ offenses and [He] admits you^z (into) paradises^w/gardens^w run^w from under it^w the rivers and good^w dwellings in Adn's (Eden's)¹² Paradises^w/Gardens;^w *tha'leka* (afar-that-it/that)^x (is) the win the great.
13. And another^{w13} you^z love it,^w succor^x from Allah and near/imminent opening^{x14} (overwhelming victory) and *bashsher*¹⁵ (let tell pleasant tidings [yor^s]) the believers.
- 14 O you who^r they^z believed: let be you^z Allah's succorers just-as said *Isa* (Jesus) *Marim's* (Mary's) son for the Disciples: who^a (are) my succorers to Allah; said the Disciples: we (are) Allah's succorers; then believed a *ta'efa'ton*^w (a: band/group/faction/party)^w

وَهُوَ يَدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تَحَرِّمٍ نَجِيحٍ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَصْنَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا نَتَّيْقَةُ مِنْ بَنِي

⁹ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁰ The "it^x" means Islam, i.e. Allah shall make *Islam* to ascend, see البصائر.

¹¹ There is no real English equivalent for "tojahedona", as it is the present tense of "جاهد أي في الجهاد" which is rather an involved concept in Islam, whereby one exerts his/her utmost mental, physical efforts and all possessions to fight/strife in Allah's cause.

¹² The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹³ The word "أخرى" translated as "another-she" = another^w refers to "فصلة" = "trait^w", or "تجارة" = "trade^w" or "بشرى" = "good-tiding^w", each in and of itself as well as all of which are feminine nouns. See القرطبي. So the "another^w" is the indicator.

¹⁴ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

¹⁵ See the *Lexicon* attached to this Translation for bashasbara/youbashsharo/mubasher = بَشَرٌ \ يُبَشِّرُ \ مُبَشِّرٌ.

of Israel's sons and unbelieved a *tta'efa'ton*;¹⁶ so We supported¹⁷ whom^r they^z believed over their foe;¹⁷ then they^z became ascenders.¹⁸

عَلَىٰ عُدُوِّهِمْ فَاصْبَحُوا ظَاهِرِينَ ﴿١٦﴾

آياتها
11
Ayah

سُورَةُ الْجُمُعَةِ
Surato Al'Jumoa'te
(The Friday)

ترتيبها
62
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Yousabbeho*¹ (says: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w the King The *Quddoso*² The Mighty, The *Hakeeme*³ (*infinite bekma*⁴ Possessor).
2. He Who^a missioned⁵ in the *ommeyeena*⁶ (they who are unlettered/ the Arabs) a messenger of them: [he] recites on them His *Aya'te*^w (*Qur'aanic statements*) and *youzakkekey*⁷ ([he] reforms the ill-creed of) them; and [he] teaches them The Book^x and the *bekmata*^{w8} (*profound understanding of religion/wisdom*);^w while *en* (albeit) they^z [were] of before surely in a misguidance manifester.
3. And others of them, *lamma* (not yet) follow they^z by them; and He (is) The Mighty The *Hakeemo*⁹ (*infinite bekma*¹⁰ Possessor).
4. *Tha'leka* (afar-that-it/that)^x (is) Allah's munificence^x [He] accords it^x whom^p [He] wills; and Allah (is) possessor (of) the munificence the great.
5. A parable/example (of) whom^r (had been) burdened they^z the Torah^w afterwards not bore it^w they^z like a parable/example (of) the donkey carrying tomes;

¹⁶ The word "أَيْدِنَا" comes from the "أَيْدٍ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has.

¹⁷ The word "عَدُو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي واللسان.

¹⁸ The word "ظَاهِرِينَ" used in (S40:29) = *ascenders*, in the sense of, and Allah knows best, *prevailers*. +

¹ The word "*yousabbeho*" has no English equivalent. It means [he] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'aan is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*).

² The word "الْقُدُّوسُ" and "الْمُقَدَّسُ" and "الْمُتَقَدِّسُ" and "رَبُّ الْقُدُّوسِ" all mean Allah. See البصائر. It also means: *The Pure, beyond any shortcoming, elevated high, and is unique all around*

³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴ See the *Lexicon* attached to this Translation for "*bekma*."

⁵ The word "بعث" carries several meanings, among them: *sent, missioned, arouse, resurrected, awaken, and prompted*.

⁶ The word "أُمِّيُونَ" is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the "أُمِّيُونَ" could mean the *gentiles*.

⁷ The word "يُزَكِّيهِمْ" here means, and Allah is knowinger, [he] reforms the ill-creeds of them. See التفاسير واللسان.

⁸ See footnote the *Lexicon* attached to this Translation, regarding "*wisdom*."

⁹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁰ See the *Lexicon* attached to this Translation for "*bekma*."

wretched a parable/example (of) the people who^r they^z denied by Allah's *Aya'te*^w (messages); and Allah not *yahdey* (divinely-guides) the people the *dha'lemeena*¹¹ (injustice-doers).
الظَّالِمِينَ ﴿٥﴾

6. Let-say [you]: O, you who^r *hado*¹² (they adopted the Jewish "law"/customs/repented), *en* (if) claimed you^c that you^b (are) Allah's *aw'leyao*¹³ (guardians/allies) of with-out the mankind; so let-long you^z the death^x *en* you^c were *ssa'dekeen* (always truth enforcers).
قُلْ يٰٓأَيُّهَا الَّذِيْنَ هَادَوْا إِن رَّعَيْتُمْ
أَنْتُمْ أَوْلِيَآءُ لِلّٰهِ مِنْ دُونِ النَّاسِ
فَتَمْنُوا أَلَمُوتْ إِن كُنْتُمْ صٰدِقِيْنَ ﴿٦﴾

7. And not long it^x they^z ever by what advanced-she^y their hands;^w and Allah (is) Omniscient by the *dha'lemeena*¹⁴ (injustice-doers).
وَلَا يَمْنُوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيْهِمْ
وَاللّٰهُ عَلِيْمٌ بِالظَّالِمِيْنَ ﴿٧﴾

8. Let-say [you]: verily the death^x which^x you^z flee from it^x so verily it^x (is) *molagey* (meeters with/meeting with) you;^b afterwards *toraddona* (to be forthwith-retuned you^z) to the invisible and the visible Knower; then *youn'be'o* ([He] inform you^b by piece-of-significant-and-availing-news) by what you^c were working you.^z
قُلْ إِنّ أَلَمُوْتَ الَّذِي تَفِرُّوْنَ مِنْهُ
فَإِنَّهُ مُلَقِيْكُمْ ثُمَّ تُرَدُّوْنَ إِلَى
عَلَمِ الْغَيْْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُوْنَ ﴿٨﴾

9. O you who^r they^z believed: *en* (if) (had been) called for The Prayer^w of Friday's day, then *is'am*¹⁵ (let intentionally-tread you^z) to Allah's *thekre* (Prayer) and let-leave you^z the sale, *tha'lekum* (collective-asar-that)^x (is) *khayron* (superior/worthier) for you^b if you^c were (to) know.
يٰٓأَيُّهَا الَّذِيْنَ ءٰمَنُوْا إِذَا نُوْدِيَ لِلصَّلٰوةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللّٰهِ
وَذَرُوْا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُوْنَ ﴿٩﴾

10. Then if/when (had been) finished the Prayer^w then let-spread you^z in the land^w and *ebtagho* (let-earnestly quest you^z) of Allah's munificence; and let-remember you^z Allah multitudinously, *la'alla* (craving currently unavailable deed that, perhaps) you^b thrive you.^z
فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللّٰهِ وَادْكُرُوا
اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠﴾

11. And if they^z saw a trade or an amusement they^z dispersed to it^w and they^z left you^g standing; let-say [you]: what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) than the amusement and the trade; and Allah (is) *khayro* (=khayron) (of) the *ra'zeqeena* (giver of: provisions/victuals for sustenance/rain).
وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوْا
إِلَيْهَا وَتَرَكُوْكَ قٰلِمًا قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ
مِّنَ اللّٰهُوِّ وَمِنَ التِّجَارَةِ وَاللّٰهُ خَيْرُ
الرّٰزِقِيْنَ ﴿١١﴾

¹¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹² The word "*hado*" for the singular and "*hado*" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "*religion*" per se, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹³ The word "أولياء" could also mean, among them: protector, friend.

¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁵ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. be made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded, as in this context. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See *اللسان*, and *الصائر*, +

آياتها
11
Ayah

سُورَةُ الْمُنَافِقِينَ
Surato Al'Munafegoona
(The Hypocrites)

ترتيبها
63
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. If came (to) you^g the hypocrites said they:^z we witness/testify verily you^g (are) assuredly¹ Allah's messenger; and Allah knows verily you^g (are) assuredly His messenger; and Allah witnesses-/testifies verily the hypocrites (are) assuredly liars.
 إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾
2. Ittakhtibo (they^f took and presumed) their ayma'na (oaths) a junnaton (covert/shield); so they^z repelled a'n (off) Allah's path; verily they fouled what were they^z working they.^z
 اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾
3. Tha'leka (afar-that-it/tha)^x (is) because they^z believed; afterwards unbelieved they,^z then (had been) stamped² on their hearts so they not understand.
 ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾
4. And if saw you^h them marvel you^g their bodies; and en (if) they^z say [you^s] listen for their say; as that they (are) timbers musannadatton (those that had been propped); they^z reckon every a she-shriek (is) on them; they (are) the foe;³ so ehtharbum (let-caution [you^s] regarding them); mutually fought them Allah,⁴ wherefrom⁵ yo'afako⁶ (off-right dissuaded/dissuaded speciously) they.^z
 وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُّسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَنَالَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾
5. And if (had been) said for them: let-come you^z yastaghfer⁷ ([he] seeks forgiveness) for you^b Allah's messenger, they^z curved their heads; and saw them you^h repelling while they (are) mustakberoon⁸ (they^z affirmably stand haughtily above submission).
 وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُّسْتَكْبِرُونَ ﴿٥﴾

¹ The "ل" in "لرسول", "لرسوله" and "للكاذبون" all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all three cases by "assuredly". See إعراب القرآن، لمحمود صافي.

² The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

³ The word "عدو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي واللسان.

⁴ There is Arabic tongue expression which says: "mutually fought him Allah." The Arabs take it to mean: cursed him Allah and took him as a foe, and that perhaps he is so strong, hence in a way a good praise, that only Allah will destroy him. Similarly in this great Ayah, that indicates the same ill result to those in reference.

⁵ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶ The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁷ The word "يستغفر" = "يطلب الغفران" = "[he] seek forgiveness." In English there is no seemly way to say: "يستغفر" per se. So I settled for saying: "[he] seek forgiveness."

⁸ The word "mustakberoon" = "مستكبرين" does not have an exact English equivalent per se. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

6. Equal on them *istaghfar'ta* (*sought forgiveness you^h*) for them or not *tastaghfer* (*sought forgiveness [you^s]*) for them; never forgives for them Allah; verily Allah not *yabdey* (*divinely-guides*) the people the *fa'seqeena* (*rebels vis-à-vis Allah's command*).
 سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦١﴾
7. They who^r say they^z: let-not expend you^z on whom^p (*are*) *enda* (*at the presence of/at/by*) Allah's messenger until they^z disperse; and for Allah (*are*) the Heavens^w and the Earth's^w treasures; [and,] but the hypocrites not understand they.^z
 هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٦٢﴾
8. They^z say: *la'en* (*indeed if*) returned we to the city^w surely assuredly⁹ exits the lordliest¹⁰ from it^w the *athalla*¹¹ (*he who was humbled and subdued*); and for Allah (*is*) the prestige¹² and for His messenger [*too*] and for the believers [*too*]; [and,] but the hypocrites not know they.^z
 يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٦٣﴾
9. O you who^r they^z believed: let not *tolheykom* (*entertainingly-preoccupy/distract you^r*) yourⁿ possessions and yourⁿ children *a'n* (*regarding*) *thekre* (*duties for-Prayer for*) Allah; and whoever [*he*] does *tha'leka* (*afar-that-it/that*)^x then those they (*are*) the losers.
 يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٤﴾
10. And let-expend you^z of what We provided you^b from before that *ya'ateya*^x (*approaches/comes to*)^x an *abadokom* (*a lone/any-one you^b*) the death; then says [*he*]: my Lord *lawla* (*why have not You^h*) delayed me to *ajalen* (*term-limit*) near; so *assaddqa* ([*I*] *give-charity*) and [*I*] be of the *ssa'lebeena* (*righteous-people*).
 وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿٦٥﴾
11. And never delays Allah a self^w if came its^w *ajalo* (*term-limit*); and Allah (*is*) Proficient by what you^z work.
 وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦٦﴾

آياتها
18
Ayahسُورَةُ النَّجَّاتِ
Surato At'Taghabo'ne
(The Mutual Defrauding)ترتيبها
64
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)⁹ See footnote 1 above regarding *assuredly*.¹⁰ The word "الأعز" is the *most prestigious*, but for lack of a better word, most *approximate* is: "the lordliest," especially the word "اعزاء," we had translated in (s5:54) as "lords," as "lord" has *many* meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others."¹¹ The word "athallo" is *singular, masculine, subjective noun*, meaning: *he who was humbled and subdued*.¹² The word "العزة" = "prestige" = lordliness in the sense of: *possessing power and authority over others*. +

1. *Yousabbeho*¹ (says: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w for Him (is) the proprietorship and for Him (is) the praise; and He (is) over every-thing Omnipotent. يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. He Who^a created you;^b so of you^b an unbeliever and of you^b a believers; and Allah by what you^z work (is) *Baseeron* (*keenly: Seer/ Omniscient*). هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾
3. [He] created the Heavens^w and the Earth^w by the right;^x and [He] portrayed/fashioned you;^b then *abasana* ([He] *ultimately perfected and beautified*) yourⁿ portraiture-/fashion; and to Him (is) the destiny. خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾
4. [He] knows what (are) in the Heavens^w and the Earth;^w and [He] knows what you^z conceal and what you^z disclose; and Allah (is) Omniscient by the chests' possession. يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾
5. Has not *ya'atekom* (*come to you*^b) *naba'o*² (*piece-of-significant-and-availing-news*) (of) whom^r unbelieved they^z of before then tasted they^z *wabala* (*burdensome ill-result*) (of) their matter; and for them (is) a painful torment. أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾
6. *Tha'leka* (*afar-that-it/that*)^x (is) because that [it]³ were^w *ta'atey* (*approaching*) them their messengers^x by the evidences^w then said they:^z are humans *yabdonana* (*divinely-guide us*); then unbelieved they^z and diverted they;^z and *istaghna*⁴ (*affirmably enriched/sufficed*) Allah; and Allah (is) Rich *Hameedon* (*iteratively praised-/iteratively praiser He*). ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾
7. Claimed who^r unbelieved they^z that never (to be) resurrected⁵ they;^z let-say [you]^s: *bala*⁶ (*certainly-not*); by my Lord, surely assuredly⁷ (to be) resurrected you;^z afterwards surely assuredly *tonabba'ona* (*to be informed by piece-of-significant-and-availing-news you*^z) by what you^z worked; and *tha'leka* (*afar-that-it/that*)^x (is) on Allah easy. زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثَنَّ ثُمَّ لَتُنَبَّيَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

¹ The word "yousabbeho" has no English equivalent. It means [he] says, "subhana Allah," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'aan is a Prayer, says Ibn Abbas, see *القرطبي* for his *tafseer* (explanation of this *Ayah*).

² See the *Lexicon* attached to this Translation for "naba'a."

³ This "it" refers to the "right" = (الحق) as the Arabic reference is to a "masculine," أَنَّهُ.

⁴ The word "استغنى" = "أظهر أو أكد مغناته" meaning *showed or affirmed His richness*. See *معني اللبيب*.

⁵ The word "بعث" in "لتبعثن" carries several meanings, among them: *sent, arouse, resurrected, and prompted*.

⁶ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁷ The "ل" in "لتبعثن" and in "لتنبيئن" are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "assuredly".

8. So let-believe you^z by Allah and His messenger and the illumination which^x We descended; and Allah by what you^z work (*is*) Proficient.

فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

9. Day [He] gathers you^b for the Gathering Day; *tha'leka* (*afar-that-it/that*)^x (*is*) *At-Taghabun's*⁸ Day; and whoever [he] believes by Allah and [he] works righteously, [He] expiates a'n (*off*) him his *sayye'aa'te*^w (*demeritorious-deeds*)^w and [He] admits him paradises^w -/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w ever; *tha'leka* (*is*) the win the great.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَابِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

10. And who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (*messages*) those (*are*) The Fire's^w companions, immortals they^z (*are*) in it;^w and wretched (*is*) the destiny.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَئَيْسَ الْمَصِيرُ ﴿١٠﴾

11. Not betided [He/*it*]^w of a disaster except by Allah's leave; and whoever [he] believes by Allah *yahdey* (*divinely-guides*) his heart; and Allah by everything (*is*) Omniscient.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

12. And let-obey you^z Allah and let-obey you^z the messenger; then *en* (*if*) you^c diverted, then verily only on Our messenger (*is*) the announcement^x the manifester.^x

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُمِينُ ﴿١٢﴾

13. Allah no an *elaha* (*a deity*) except Him; and on Allah then let trust the believers.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

14. O you who^r they^z believed: verily of yourⁿ spouses and yourⁿ children (*are*) foe¹⁰ for you;^b so *ehdbro* (*let-take-caution you^z towards*) them; and *en* (*if*) you^z pardon and you^z condone and you^z forgive, then verily Allah (*is*) *Ghafooron* (*iterative forgiver*), *Raheemon* (*iterative mercy Giver*).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

⁸ The word "*At-Taghbun*" literally means: *mutual defrauding or slighting*. And the "*Resurrection Day*" is referred to as such because the *Paradise folks* and the *Hell folks* mutually "defraud or slight" each other. As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both. And this is how and Allah knows best. Allah created for *each* being of the believers and the unbelievers, *two* places in Paradise and *two* places in Hell. So, on the Day of "*At-Taghbun*" the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers' places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly. So, such an exchange is an exchange of "*seemingly defrauding or seemingly slighting*," as who would accept such an exchange but *coercively*. But that is the *right and just* recompense for both. As in this world the *unbelievers* had "*sold*" their *Hereafter duties* and *neglected* them. While the *believers* had "*purchased*" their *Hereafter duties* and *worked righteously* for them. So, there is no defrauding or slighting *per se* at all.

⁹ The subjective noun (i.e. *فاعل*) for betided (i.e. *أصاب*) could be "He, i.e. Allah," or "*it*," = "*مصيبة*" = *disaster*.

¹⁰ The word "*عدو*," in Arabic is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see *الهادي واللسان*.

15. Verily only, yourⁿ possessions and yourⁿ children (are) a *jetnaton*^w (*essay/enticement/allurement/charm*);^w and Allah has great remuneration. إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾
16. So *ettaqo* (let reverentially guard you^z not to displease) Allah whatever you^c could and let-listen you^z and let-obey you^z and let-expend you^z *kbayran* (*choicer-/superior/worthier*) for yourⁿ selves; and whoever [he] (*is*) protected (*from*) own-self^w *shubha*¹¹ (*stinginess-/stinting towards doing what is obligatory*) then those they (*are*) the thrivers. فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾
17. *En* (*if*) you^z requite Allah a requital^x *hasanan* (*ultimate meritorious deed*) [He] doubles it^x for you^b and [He] forgives for you;^b and Allah (*is*) *Shakekaron* (*iterative Thanker*), Forbearer. إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾
18. The unseen and the seen Knower; The Mighty The *Hakeemo*¹² (*infinite bekamah Possessor*). عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

آياتها
12
Ayah

سُورَةُ الطَّلَاقِ
Surato At'Tala'qe
(The Divorce)

ترتيبها
65
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you The Prophet: if divorced you^z the women then let-divorce them^y you^z for their^y *eddata*^w (*menstrual-period*)^w and *absso*¹ (*let-comprehensively reckoned you^z*) the *eddata*; and *ettaqo* (let reverentially guard you^z not to displease) Allah, yourⁿ Lord; and let-not exit them^y you^z from their^y houses and let-not exit they^y except that *ya'ateena* (*they^y commit*) by an evident profanity;² and *telka*^w (*she-that-afar-it^w/those^w*) (*are*) Allah's limits; and whoever [he] exceeds Allah's limits then *qad* (*already and affirmatively*) [he] wronged³ (*to*) himself; not *tadrey* (*profoundly-know* [you^s]), يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ ۚ وَذَلِكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُعَدِّدْ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ

¹¹ The word "shubha"="الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "ashubha" is (stinginess, stinting towards doing what is dutiful, i.e. obligatory).

¹² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم." +

¹ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر. In this case the *ehsa* (comprehensive-reckoning) of the *eddata* is considering all rules that apply to it. See القرطبي.

² The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Sometimes the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

³ See the Lexicon attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "أظلم"="wronger."

perhaps Allah (*causes to*) occur after *tha'leka* (*afar-that-it/that*)^x a matter.

بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

2. So if reached^y their^y *ajalo*⁴ (*term-limit*) then let-hold you^z them^y by a *ma'aroofen* (*popularly acceptable and not Sharey'ab disapproved maxim*) or let-part you^z them^y by a *ma'aroofen*; and *ash'bedo* (*let-you^z call witnessing*) twain justice-possessors of you;^b and *a'qemo*⁵ (*let-you^z uphold/sustain*) the testimony for Allah; *tha'lekum* (*collective-afar-that*)^x (*to-be/being*) exhorted⁶ by it^x whom^p [*he*] [*was*] believing by Allah and The Day The Last; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] makes for him an exit.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

3. And [*He*] provides him from whence not *yahta'sebo* ([*he*] *reckons/expects*); and whoever [*he*] trust on Allah then He (*is*) his sufficiency;⁷ verily Allah (*is*) *ba'legbo* (*effector/fulfiller of*) His command; *qad* (*already and affirmatively*) made Allah for every-thing a Fate.

وَيَرْزُقْهُ مِّنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدَرًا ﴿٣﴾

4. And whom^v despaired they^y from the menstruation of yourⁿ women, *en* (*if*) suspected you^c then their^y period (*is*): three *ash'buren*^{x*} (*months*),^x and whom^v they^y menstruated not; and she-possessors (*of*) the burdens their^y *ajalo*⁸ (*term-limit*) (*is*) to deliver^y their^y burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [*He*] makes for him of his matter an ease.

وَالَّتِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَٰئِكَ أَلْوَحَالٌ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِمَّا فِي أَمْرِهِ يُسْرًا ﴿٤﴾

5. *Tha'leka* (*afar-that-it/that*)^x (*is*) Allah's command [*He*] descended it^x to you;^b and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] expiates a'n (*off*) him his *sayye'aa'te*^w (*demeritorious-deeds*)^w and [*He*] magnifies for him a remuneration.

ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

6. Let-house them^y you^z of whence you^z housed yourⁿ selves of yourⁿ wherewithal; and let-not you^z *todharro-hunna* (*plan/intend to harm them*)^{ym} to straiten

أَسْكِنُوهُنَّ مِمَّا فِي بَيْتِكُمْ لَئِيْلَ يَمُنَّ بَيْنَكُمْ وَبَيْنَهُنَّ لَبِيسٌ لَّيْسَ فِي بَيْتِكُمْ لَئِيْلَ يَمُنَّ بَيْنَكُمْ وَبَيْنَهُنَّ لَبِيسٌ لَّيْسَ فِي بَيْتِكُمْ لَئِيْلَ يَمُنَّ بَيْنَكُمْ وَبَيْنَهُنَّ لَبِيسٌ لَّيْسَ فِي بَيْتِكُمْ

⁴ The word “الأجل” means term-limit, see اللسان.

⁵ The word “أقيموا” is rooted “أقام” = uphold. Linguistically “أقيموا” means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقيموا” means you:^f (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶ The word “يوعظ” rooted in “وعظ” = “exhorted” or “admonished,” and “موعظة” could mean: exhortation or admonition.

⁷ The word “محسب” لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر = “حسب في حسبه” Thus, “المصدر” = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

* *ash'buren*=أشهر=plural of paucity, versus *sho'boon*=شهور= plural of multiplicity, implying limited/ small number.

⁸ The word “الأجل” means term-limit, see اللسان.

you^z on them;^{ym} and *en* (if) were^{ym} burden-possessors^y then let-expend you^z on them^{ym} until [they^y] deliver^{ym} their^{ym} burden;^{ym} then *en* breastfed^{ym} [they^{ym}] for you^b then *aa'tobunna* (let-accord you^z them^{ym}) their^{ym} remunerations; and let-mutually command you^z between/among you^b by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and *en* you^c have mutual difficulty then shall breastfeed for him another-she.^y

وَأَنْ كُنْ أَتْلُوَ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَ
حَتَّى يَصْعَنَ حَمْلُهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ
فَأَوْتُوهُنَّ أَجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ
بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسَتَرْصِغْ لَهُ
أُخْرَى ﴿٦٥﴾

7. Let expend abundance-possessor of his abundance and whoever [he] (had been) straitened on him his *rez'qa*^x (provision/victuals for sustenance)^x then let expend [he] of what *aa'tabo* (accorded/given him) Allah; not charges Allah a self^w except what *aa'taba* ([He] accorded it^w); shall make Allah after straitness an ease.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٦﴾

8. And how many of a village^w recalcitrated-she^y *a'n* (regarding) her Lord's command and His messengers; then We (made it) account a hard accounting and We tormented it^w a torment *nukra*⁹ (so enormous it is beyond imagination).

وَكَايْنٍ مِّن قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٦٧﴾

9. So tasted-she^y *wabala* (burdensome ill-result) (of) her matter; and [was] her matter's consequence *kbusra*¹⁰ (a waste of her works).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا
خُسْرًا ﴿٦٨﴾

10. Prepared Allah for them a severe torment; so *ettaqo* (let reverentially guard you^z not to displease) Allah, O, the *alba'be's*¹¹ (hearts-intellects staff)'s possessors, who^r they^z believed, *qad* (already and affirmatively) descended Allah to you^b *thekra* (Qur'aan).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ
يَتَأُولَى الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ
إِلَيْكُمْ ذِكْرًا ﴿٦٩﴾

11. A Messenger, [he] recites on you^b Allah's *Aya'te* (Qur'aanic statements) manifesters to exit [he] whom^r they^z believed and they^z worked the righteous works^w from the darknesses^w to the illumination;^x and who-ever [he] believes by Allah and [he] works righteously admits him [He] (into) paradises^w-/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w ever; *qad* (already and affirmatively) *ahasana* ([He] ultimately perfected and beautified) Allah for him a *rez'qan*^x (provision-/victuals for sustenance).^x

رَسُولًا يَتْلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ
لِّيَخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿٧٠﴾

⁹ The word "nukra" means so enormous it is beyond imagination.

¹⁰ The word "kbusra" means a waste of its works. See البصائر.

¹¹ See Lexicon attached to this Translation for The Qur'aan's characterizations of "نوالألباب" = the *alba'b*'s possessors. +

12. Allah Who^a [He] created seven Heavens^w and of the Earth^w like-them;^{ym} *yatanaẓẓalo* (iteratively descends) the command among them^{ym} to know you^z that Allah on every-thing (is) Omnipotent; and verily Allah *qad* (already and affirmatively) encompassed [He] by everything omniscience.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

آياتها
12
Ayah

سُورَةُ التَّجْوِيْدِ
Surato At'Tahreeme
(The Banning)

ترتيبها
66
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O, you the prophet: wherefore [you^s] illegitimize what Allah legitimated for you;^g *tabtagbey* ([you^s] earnestly-quest) your^t spouses' delights^w and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ بَنَيْهِ مَرْصَاتٍ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٣﴾

2. *Qad* (already and affirmatively) ordained Allah for you^b yourⁿ *ayma'ne* (oaths) dissolution; and Allah (is) yourⁿ Guardian and He (is) The Omniscient The *Hakeemo*¹ (infinite *hekma*² Possessor).

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٤﴾

3. And *edh* (whereas) *asarra* (divulged/imparted a secret) the prophet to some (of) his spouses a *Hadeethan*^x (statement by The Prophet);^x then *lamma* (when/whence) she *nabba'at* (had informed she by piece-of-significant-and-availing-news) by it^x and manifested him Allah on it^x [he] apprised some (of) it^x and [he] shunned a'n (off)some; then *lamma nabba'aha* (he informed her by piece-of-significant-and-availing-news) by it^x she said: who^a *nabba'a* you^g this; Said [he]: *nabba'a* me The Omniscient The Proficient.

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرِضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿١٥﴾

4. *En* (if) both repent to Allah then *qad* (already and affirmatively) *ssaghat* (fondly inclined) hearts (of) you both; and *en* you both mutually back over him, then verily Allah, He (is) his Guardian and *Jebreel* (Gabriel) and the believers' righteous and the angels after *tha'leka* (afar-that-it/that)^x (are) backers-/supporters.³

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿١٦﴾

¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

² See the *Lexicon* attached to this Translation for “hekma.”

³ The word “ظهير” is a plural of “ظاهر.” See التاج.

5. *Asa (craving a deed beyond one's means that, may) his Lord en (if) divorced you^{ym} [he] to substitute (for) him wives khayran (choicer/superior/worthier) than you^{ym} she-Muslims she-believers qa'netaten (she: devotedly-obeyers/submitters) she-penitents she-worshippers sa'eba'ten⁴ (she-travelers/she-they that fast) widows and virgins.* عَسَىٰ رَبُّهُٖٓ إِن طَلَّقَكُنَّ أَن يُبَدِّلَهُٗٓ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطَاتٍ تَتَّبِعْتِ عِدَّتِ سَيِّحَتٍ تَتَّبِعْتِ وَأَبْكَارًا ﴿٥﴾
6. O you who^r they^z believed: let-guard you^z yourⁿ selves^w and yourⁿ families (from the) Fire^w its^w fuel⁵ (is): the mankind and the stones; on it^w angels harsh, hard; not disobey they^z Allah what [He] commands them; and they^z do what (is being) commanded they.^z يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُواْ أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾
7. O you who^r unbelieved they^z: let-not apologize you^z today; verily only (to be) requited you^z what were you^c working you.^z يٰٓأَيُّهَا الَّذِينَ كَفَرُواْ لَا تَعْذِرُواْ الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾
8. O you who^r they^z believed: let-repent you^z to Allah a repentance-she^y nassoban* (absolutely-relentlessly-and-sincerely);^x asa (craving a deed beyond one's means that/may) yourⁿ Lord that [He] expiates a'n (off) yourⁿ sayye'aa'te^w (demeritorious-deeds)^w and [He] admits you^b (into) paradises^w/gardens^w run^w from under it^w the rivers, day not disgraces Allah the prophet and whom^r believed they^z with him; their illumination^x treads⁶ between their hands^w and by their ayma'ne (right-sides); they^z say: (O) our Lord let-conclude [You^s] for us our illumination^x and let-forgive [You^s] for us; verily You^g (are) over every-thing (is) Omnipotent. يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا تُوبُواْ إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم مِّن تَحْتِهَا الْأَنْهَارَ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾
9. O, you the prophet: jahid (let-exert [you^s] your^t utmost mental, physical and possessional efforts fighting/striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you^s] on them and their abode-/lodging (is) Hell;^w and wretched (is) the destiny. يٰٓأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُم جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٩﴾
10. Struck Allah a parable/example for whom^r unbelieved they^z Noohen's (Noah's) [woman] (i.e. wife) and Lotten's (Lott's) [woman] (i.e. wife) both ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُواْ أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ ۚ كَانَتَا

⁴ The word "سانحات" could also mean *they who fast*, hence, "[she-fasts]." See اللسان.

⁵ The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel. See اللسان.

* الدر المصون لاحليي "نصوحاً" = nassoban = صيغة مبالغة = intensive format; so: absolutely relentlessly and sincerely. See اللسان.

⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان، والصائر.

were^y under *abdaine*⁷ (*twain: worshippers/submitters/slaves*) of Our *eba'de* (*worshippers/submitters/slaves*) *ssa'lehayne* (*both righteous*); so both betrayed^{w8} them both; then not [both] enriched/sufficed⁹ *a'n* (*off*) them both of Allah a thing; and (*had been*) said: let-enter you both, The Fire^w with the enterers.

تَحَتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ
مَعَ الدَّٰخِلِينَ ﴿٦٦﴾

11. And struck Allah a parable/example for whom^r they^z believed, Pharaoh's [woman] (*i.e. wife*), *edh* (*whereas*) said-she:^y my Lord, let-construct [You^s] for me *enda* (*by munificence/by Rule*) Your^g a house in the Paradise^w and *najjene* (*let-iteratively deliver me [You^s]*) from Pharaoh and his work; and *najjeyne* (*let-iteratively deliver me [You^s]*) from the people, the *dha'lemeena*¹⁰ (*injustice-doers*).

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ
ءَامَنُوا اَمْرَاتٍ فِرْعَوْنَ اِذْ قَالَتْ
رَبِّ اَبْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِي
مِنَ الظَّالِمِيْنَ ﴿٦٧﴾

12. And Mariam (Mary) Omran's daughter, which^u *abssanat*¹¹ (*[she] absolutely-secured*) her *farja*¹² (*sleeve-/anterior anatomy*)^x so We blew in it^x of Our *Ruo'he* (*Soul/Mercy/Revelation/Arch Angle Gabriel*); and *ssaddaqat* (*affirmed as credible [she]*) by her Lord's words^x and His books;^x and was-she^y of the *qaneteena*^x (*be-devotedly: obeyers/submitters/suppliants*).*

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ
رُّوْحِنَا وَصَدَقَتْ بِكَلِمَتِ رَبِّهَا
وَكُنْتِ مِنْ الْقٰنِتِيْنَ ﴿٦٨﴾

⁷ The word "abdain" = "twain slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁸ Their "betrayal," Qur'aan commentators say, was in religion, as both calumniated and did not believe their husbands.

⁹ That is suffices, as the word "يُغْنِي" in "يُغْنِيَا" carries double meanings: (1) enriches and (2) suffices.

¹⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

¹¹ That is absolutely shielded and protected.

¹² The word "farja" = "فرج" has several meanings: (1) any slit/gab which separates two parts; (2) any opening in a mountain or the cloud; (3) a gap into a protective wall; (4) the external genital of the human being, and some time the word could be said to indicate the anterior or the posterior aspects of the genitals; (5) every "opening" between two parts could be referred to as "farja". In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are many Qur'aan commentators who maintain that the "farja" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did not know who he was. So the "blowing was in her sleeve." Why would "blowing in her sleeve" cause her to become pregnant? Well, the whole creation of Son of Mary is a miracle in and of itself. Consider that Allah had created (1) Adam out of nothing; and (2) had created Eve (a female) out of Adam (a male); and (3) Son (a male) of Mary (a female); and (4) all other male/female creations out of mating between a male and a female, by Ordinance of Allah. Hence Allah's miracles are boundlessly infinite.

Note: what is of interest here with respect to the word "farj" is that in the Old Testament (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean that is born of a woman?" (Emphasis is original). And also in (Job 14:4) where it is stated: "Who can bring a clean thing out of an unclean? Not one,..." (Emphasis is original). This indicate that a Deity cannot be "born of a woman," and nor "a clean thing can be brought out of unclean." Obviously a "deity is clean" and that cannot be brought through the canal of excreta. Christians in general believe that "Jesus" is "God incarnate," hence they consider him their Lord in the sense of Divinity, i.e. Jesus is God, in their theological doctrine. Although various authors of the New Testament are not unanimous as to "how" the "incarnation" took place, but all say it did. See Mercer Dictionary of The Bible, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.

* It is significant The Qur'aan for Mary says "قانتين" a masculine plural; and does not say "قانتات" for a feminine plural. +

آياتها
30
Ayahسُورَةُ الْمُلْكِ
Surato Al'Mulke
(The Proprietorship)ترتيبها
67
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tabaraka*¹ ([He] mutually aggrandized and blessed massive good and worth) Who^a by His Hand^{w2} (is) the proprietorship; and He (is) over every-thing Omnipotent. شَيْءٍ قَدِيرٌ ﴿١﴾
2. Who^a [He] created the death^x and the life^w to essay you^b [He] which (of) you^b (is) *absa'no*³ (perfecter and beautifuler) a work; and He (is) The Mighty The *Ghaforo* (iterative Forgiver). أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾
3. Who^a [He] created seven Heavens^w (in a manner) superposing;⁴ not [you^s] see in *Ar-Rahman's* creation of a disparity;⁵ so let-return [you^s] the sight; do [you^s] see of a rift. أَلَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾
4. Afterwards let-return [you^s] the sight twain-recurrences^w transposes to you^g the sight *kha'sean* (spurned-humbled/ contemptible/ driven away), while it^x (is) *baseeron*⁶ (that which is: cringer/fatigued/exhausted). ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾
5. And *laqad* (verily, already and affirmatively) We adorned [the] Heaven^w (of) the world by lamps;^x and We made it^{w7} a stoning for the Satans; and We prepared for them torment (of) the *Sa'ere*^w (intensely kindling Fire).^w وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
6. And for whom^r they^z unbelieved by their Lord (is) Hell's^w torment and wretched (is) the destiny. وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۚ وَبِئْسَ الْمَصِيرُ ﴿٦﴾
7. *Edha* (when/whereas) (had been) flung they^z into it^w they^z heard for it^w a gasping while it^w *tafooro* (boils/gushes). إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ ﴿٧﴾
8. [It^w] almost severs from the exasperation; everywhen (had been) flung in it^w a drove, asked them its^w تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۚ كُلَّمَا أُلْقِيَ فِيهَا

¹ See the *Lexicon* attached to this Translation for this important word "تبارك." In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

² Some maintain that the "hands" are symbols of divine Might or Power.

³ There is no English word for *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁴ The word "طباقًا" is "حال" i.e. adverbial. But since in English there is no adverbial equivalent for "superposing" so I parenthetically introduced "in manner" qualifying "superposing." Additionally, The word "طباقًا" is an epithet, i.e. an adjective bearing multiple meanings: (1) plural: for طبق (طباق), or plural for طبقة like "زقية و رقاب", and (2) an infinitive noun for a. See "أحمد الحلبي" الدر المصون لـ "أحمد الحلبي".

⁵ Including distances, sizes, or general nature of such creations.

⁶ The word "حسير" could mean (1) "حاسر" = "he who cringer/exhausted," or (2) "محسور" = "he who is made apparently fatigued." See الراغب.

⁷ The pronoun "ها" in "جعلناها" belongs to "المصابيح," see القرطبي.

- kbaẓanato* (custodians/wardens): has not *ya'atekom* (come to you^z) *natheeron* (iterative warner).
9. Said they:^z *balad*⁸ (certainly-not); *qad* (already and affirmatively) came (to) us *natheeron* (iterative warner); then we denied and we said: not Allah *naẓẓalla* (iteratively descended) of a thing; *en* (not) you^f (are) except in a misguidance/waste big. فَوَجَّ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٩﴾
10. And they^z said: had we were hearing or cerebrating, not we were in companions (of) the *Sa'ere*^w (intensely kindling Fire).^w قَالُوا لَوْلَا قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١٠﴾
11. So they^z acknowledged by their offense; so far-away⁹ for companions (of) the *Sa'ere*^w (intensely kindling Fire).^w وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾
12. Verily who^r *yakbshawna* (reverentially-fear they^z) their Lord by the invisible, for them (are) a forgiveness^w and a remuneration^x big.^x فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١٢﴾
13. And let-conceal you^z yourⁿ say or let-disclose-/louden¹⁰ it^x you,^z verily He (is) Omniscient (by) the chests' possession. إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٣﴾
14. Does not know Who^a [He] created;¹¹ while He (is) The Latefo¹² (fine/subtle/gentle/and protector) The Proficient. وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾
15. He Who^a made for you^b the Earth^w *dhalolan* (submitter^w/submissively-submitter);^w so let-walk you^z in its^w extremities¹³ and let-eat you^z from His *rez'qe*^x (victuals for sustenance);^x and to Him (is) the resurrection. أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾
16. Have you^z secured (yourⁿ selves from) Whom^p [He] (is) in the Heaven^w to [He] implodes by you^b the Earth^w then *edha* (suddenly/whereas) it^w sways. هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٦﴾
17. Or have you^z secured (yourⁿ selves from) Whom^p [He] أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ

⁸ The word “*balad*”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁹ The word “*سُحْقًا*” means *far-away for them from Allah's mercy*.

¹⁰ The word “*اجهروا*” rooted in “*جهر*” bears at least *dual* meanings: (*disclose* versus *conceal*) or (*louden* versus *quiet/silent*).

¹¹ This is “*disapprobatory (condemnatory) interrogative, implying negation*”= “سؤال إنكاري و تقريري” i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry.

¹² The word “*لطيف*”= “*رقيق*” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. Additionally, when the word: “*لطيف*” is ascribed to Allah it becomes one of Allah's most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. So, the only available resort is *transliteration* and *parenthetical explanation*.

¹³ Originally the “*مناكبها*” are the human-shoulders. However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth. See القرطبي.

- (is) in the Heaven^w to send [He] on you^b *hasseban* (stone-storm) then you^z will know how (was) [My] *nathee're*¹⁴ (iterative warner/warning).
 ١٧ نَذِيرٌ عَالِمُكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ
18. And *laqad* (verily, already and affirmatively) denied who^r of before them; then how [was] [My] *na'kee're*¹⁵ (demur/reproof/spurning).
 ١٨ نَكِيرٌ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ
19. Have [and] not seen they^z to the birds above them (are) spreaders (of) their wings^x and folding it;^w not hold it^{w16} except *Ar-Rahaman*; verily He (is) by everything *Ba'sseeron* (keenly: Seer/Omniscient).
 ١٩ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ أَوَّلَٰهُ يَرَوْنَ إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتِ وَيَقِصُّنَ مَا يُمَسِّكُهُنَّ إِلَّا الرِّحْمَنُ
20. Yet¹⁷ who^a (is) this who, he (is) soldiers for you^b succoring you^b from lesser than/without *Ar-Rahman*; *en* (not) the unbelievers except in beguilement.
 ٢٠ غُرُورٍ أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَصْرِفُكَ مِّن دُونِ الرِّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي
21. Yet¹⁸ who^a (is) this who *yarzooqokum* ([he] gives you^b provision/victuals for sustenance)^x *en* (if) [He] withheld His *rez'qa*^x (provision/victuals for sustenance/rain);^x rather they^z persisted in recalcitrance and an aversion.
 ٢١ رِزْقَهُ ۖ بَلْ لَّجُوا فِي عُتُوٍّ وَنُفُورٍ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ
22. Is then who^p walks [he] *mukebban* (bending-down) over his face *abda* (more divinely-guided) or who^p [he] walks level/even on *Sseratten* (road/way) straight.
 ٢٢ أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ أَمْثَنَ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ ۚ أَهْدَىٰ
23. Let-say [you^s]: He Who^a established you^b and made for you^b the hearing and the *abssa'ran* (insights-/discernments) and the *afedata* (hearts/minds); little *ma*¹⁹ (surely) thank you.^z
 ٢٣ تَشْكُرُونَ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ
24. Let-say [you^s]: He Who^a *thara'akum* (created/propagated-/manifested you^b) in the Earth^w and to Him (are to be) thronged you.^z
 ٢٤ تُحْشَرُونَ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ
25. And they^z say when (is) this the promise;^x *en* (if) you^c were *ssa'dequeena* (always truth enforcers).
 ٢٥ صٰدِقِينَ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ
26. Let-say [you^s]: verily only the knowledge (is) *enda* (by munificence of/by Rule of) Allah; and verily only I am *natheeron* (iterative warner) manifester.
 ٢٦ مُبِينٌ قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

¹⁴ The speaker's pronoun “ي” in “نَذِيرٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹⁵ Ibid only regarding “نَكِيرٌ”

¹⁶ The reason for “it^w” (i.e. in the feminine) in the two instances in this *Ayah*, is because in Arabic, although “bird” is singular but it also is a plural, but it is a “جمع تكسير”=broken-plural, therefore the reference to it must be feminized.

¹⁷ The “p” in “أَمَّنْ” = “بَلْ,” i.e. “yet, rather” see إعراب القرآن، لمحمود صافي or لذر المصون، لـ احمد الحلبي

¹⁸ Ibid.

¹⁹ The particle “ما” is for intensity of paucity. See إعراب القرآن، لمحمود صافي.

27. Then *lamma* (*when/whence*) they^z saw it^{x20} a nigh-she^y (*had been*) displeased faces (*of*) whom^r unbelieved they^z and (*had been*) said: this (*is that*) which^x you^c were by it^x claiming/pleading. ﴿٢٧﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ
28. Let-say [*you*^s]: have you^c seen *en* (*if*) perished me Allah and whom^p (*are*) with me, or *ra'hemand*²¹ (*mercy-gave us [He]*); then who^p [*he*] havens the unbelievers from a painful torment. ﴿٢٨﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ
29. Let-say [*you*^s]: He (*is*) *Ar-Rahmano* we believed by Him and on Him we trusted; so shall know you^z who^p [*he*] (*is*) in a misguidance manifester. ﴿٢٩﴾ قُلْ هُوَ الرَّحْمَنُ عَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ
30. Let-say [*you*^s]: have seen you^c *en* (*if*) became yourⁿ water *ghawran*²² (*ground-deep-drain*) then who^p [*he*] comes (*to*) you^b by a water *ma'een* (*ever-flowing*). ﴿٣٠﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

آياتها
52
Ayahسُورَةُ الْقَلَمِ
Surato Al'Gala'me
(The Pen)ترتيبها
68
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Knoon*¹ (25th Arabic alphabet); by² the pen^x and what *yasttorona*³ (*line-inscribe they*^z). ﴿١﴾ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ
2. Not you^s (*are*) by yourⁿ Lord's boon^{w4} surely a maniac.⁵ ﴿٢﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ
3. And verily for you^g surely (*is*) a remuneration^x other than slighted/severed.⁶ ﴿٣﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
4. And verily you^g (*are*) surely on a great character. ﴿٤﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ
5. So shall discern/sight [*you*^s] and discern/sight they.^z ﴿٥﴾ فَسَبِّحْهُ وَخُسِّدْهُ

²⁰ That is the realization of Allah's promise of resurrection and individual accounting.

²¹ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "or *ra'hema* ([He] *had mercy-given*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *or He merced us* which cannot be said in correct English, as there is no such word as "merced."

²² That is it drained deeply into the ground. +

¹ The letter "ن" and in it are varieties of statements as to its "meaning," besides the letter itself. The best of the statements is that which Abo Hurayrah says that he heard The Prophet (SAWS) saying it is the "ink bottle."

² The letter "و" preceding word "القلم," is "القسم," the English equivalent of "by" when one makes an oath and says: "By God."

³ The word "يسطرون" means *line-inscribe*, i.e. and make line or lines of writing. See *الراغب*.

⁴ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

⁵ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

⁶ The word "mamnoon" = "ممنون" means: (1) that which is cut, (2) that which is diminished, (3) slighted and unaccountable. See *التاج*.

6. By which^x (of) you^b (is) the *maftoono*⁷ (he is bedeviled). يَا أَيُّكُمُ الْمَفْتُونُ ﴿٦﴾
7. Verily your^t Lord, He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the *muhtadeena*⁸ (he-they who became divinely-guided). إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. So let-not obey [you^s] the deniers. فَلَا تُطِيع الْمُكَذِبِينَ ﴿٨﴾
9. Longed they^z if⁹ [you^s] fawn¹⁰ so they^z (would) fawn. وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And let-not obey [you^s] every *halla'fen* (iterative swearer) *maheen*¹¹ (he who is: feeble/ miniscule/ and vile). وَلَا تُطِيعْ كُلَّ حَلَّافٍ مِّهِينٍ ﴿١٠﴾
11. *Hammazen* (iterative slanderer-gossiper), *mashsha'en* (iterative walker) by a calumny. هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾
12. *Manna'en* (iterative preventer) for the *khayrey*¹² (desirable-/ possession/ goodness), aggressor, *atbeemen* (iterative sinner). مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. *Ottollen* (cruel-dragger) after *tha'leka* (afar-that-it/ that)^x *zaneemen* (illegitimate-ever-pretender/ conjoiner other people). عَتَلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾
14. That [he] [was] possessor (of) possession and sons. أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾
15. If¹³ (to be/ being) recited on him Our *Aya'te*^w (Qur'aanic statements) said [he]: (such are) The Firsts' fables. إِذَا تَتْلَى عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾
16. We shall brand him on the snout.¹⁴ سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾
17. Verily We essayed them just-as We essayed the garden's^w companions, *edh* (whereas) *aqsame* (they^z oathed) surely they^z¹⁵ cut its^w bunches *mussbeena* (by morning and enjoyers). إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they.^z وَلَا يَسْتَنُونَ ﴿١٨﴾
19. So ambulated on it^w a he-ambulant¹⁶ from your^t Lord while they (were) sleepers. فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

⁷ The word "maftoon" is singular, masculine objective noun, meaning: he who is bedeviled.

⁸ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

⁹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

¹⁰ The word "يدهن" means to fawn, i.e. to flatter/ supple and compromise.

¹¹ The word "maheen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and vile.

¹² The word "خير" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

¹³ The particle "إذا" is a future adverbial conditional article hence it is "if" not "when."

¹⁴ The word "الخرطوم" is the "elephant's nose," says الراغب. And الراغب adds by saying that the nose was referred to as "الخرطوم" to debase, demean, and mark with ignominy and grotesqueness the one referred to.

¹⁵ For lack of better word, for "يصرمنها" I say: "they cut-its^w bunches" bearing the fruits, for the palm-dates during "harvest" time at the end of the season, such bunches cutting is the "صرام," done in preparation for the next season.

¹⁶ The word "طائف" is singular, masculine subjective noun. Translated here as "he-ambulant" as there is no English equivalent for "طائف" and "ambulant" is an adjective. So "he-ambulant" to coin the needed noun.

20. So it^w became like the *ssareeme*¹⁷ (gardens whose fruits are blackened and cut-off/its bunches/burned like ash). فَأَصْبَحَتْ كَالصَّرِيمِ ٢٠
21. So they^z mutually called (each other)¹⁸ *mussbebeen* (by morning reachers and enjoyers). فَنَادَوْا مُصْبِحِينَ ٢١
22. That *eghdo* (go early-morn you^z) over yourⁿ *bartha* (cultivation/tillage/crops), *en* (if) you^c were *ssa'remeena*¹⁹ (cutters of the date-palms bunches). أَنِ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَرِيمِينَ ٢٢
23. So launched they^z while they *yatakhaflatona* (they^z were: mutually lowering their voices/whispering). فَانْطَفَوْا وَهُمْ يَنْخَفُونَ ٢٣
24. That not surely enters it^w today on you^b a *meskeenon* (not having sufficient material possessions). أَن لَّا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ٢٤
25. And *ghadaw* (they^z went early-morning) on *hardden* (parry),²⁰ *Qadereen*²¹ (he-they capable of: doing/enforcing/influencing). وَعَدُوا عَلَىٰ حَرْثٍ قَدِيرِينَ ٢٥
26. Then *lamma* (when/whence) they^z saw it^w said they:^z verily we (are) surely strayers. فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُونَ ٢٦
27. Rather we (are) *mahromoon*²² (they who are deprived). بَلْ نَحْنُ مَحْرُومُونَ ٢٧
28. Said their *awsatto*²³ (ideal/just): have [I] not said for you:^b *lawla* (why do not) *tosabbehoona*²⁴ (say you:^z *subhana* Allah). قَالَ أَوْسَطُهُمْ أَلَرَأَيْتَ لَكُمْ لَوْلَا تُسَبِّحُونَ ٢٨
29. Said they:^z *subhand*²⁵ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; verily we were *dba'lemeena* (injustice-doers). قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ٢٩
30. So *aqbala* (forwardly-advanced) some (of) them on some mutually blaming. فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ٣٠
31. Said they:^z *ya'waylana* (for us: a lengthy: stay in a valley in Hell/bane/woe); verily we were tyrants. قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ٣١

¹⁷ The word "sareem" is masculine, singular objective noun, meaning: the gardens whose date-palms which looks blackened and had their fruits cut-off. Or burned like ash. Or the "sareem" is the dark night, so this garden and its date-palms bare and blackened like the darkness of night. There is no English equivalent.

¹⁸ The word "تَنَادَوْا" = "نَادَىٰ بَعْضُهُمْ بَعْضًا" that is literally mutually called each other, or mutually they gathered in their club.

¹⁹ The word "saremeen" is masculine, plural subjective noun, meaning cutters of the date-palms bunches, with no English equivalent.

²⁰ The word "حَرْدٌ" has several meanings: (1) parry/isolation, (2) intention, (3) exasperation, (4) contemplation). See اللسان.

²¹ The word "Qadireen" = "قَادِرِينَ" is masculine, plural, subjective noun, i.e.: they who are capable of: giving, doing, enforcing or influencing. That is they thought of themselves as are able to take all the necessary measures and execute their plan as they schemed it.

²² The word "محرومون" is masculine, plural, objective noun, meaning they who are deprived, with no English equivalent.

²³ The phrase "most-middle" is an Arabic tongue expression which means among them the most: ideal/just.

²⁴ The word "tosabbehoon" means say you:^z *subhana* Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word "subhana" = "سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانِكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

32. Asa (craving a deed beyond one's means that, may) our Lord to substitute for us *khayran* (choicer/worthier) than it;^w verily we (are) to our Lord desirers. عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
33. Like *tha'leka* (afar-that-it/that)^x (is) the torment and surely the Hereafter's^w torment (is) bigger, if they^z were (to) know they.^z كَذَٰلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرُ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾
34. Verily for the *muttaqeen* (they who reverentially guard against Allah's displeasure) *enda* (by munificence of/by Rule of) their Lord (are) paradises^w/gardens^w (of) the *naeem* (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾
35. Do then We make the Muslims like the criminals. أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾
36. What (is) for you,^b how you^z rule. مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾
37. Or for you^b a book, in [it]^x you^z study. أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾
38. Verily for you^b in it^x what choose you.^z إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾
39. Or for you^b *aymanon* (oaths)^x on Us *ba'legha'ton*²⁶ (ultimate-she^y) to The *Qeyamatey's*^w (Judgment's) Day;^x verily for you^b what rule you.^z أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾
40. Let-ask them [*you*]^s which^x (of) them by *tha'leka* (afar-that-it/that)^x (is) a claimer [*he*]. سَأَلَهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾
41. Or for them partners; so *l'ya'ato*^x (let-they^z bring/come)^x by their partners *en* (if) they^z were *ssa'dequeena* (always truth enforcers). أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾
42. Day (to be/being) bared-a'n (off) a leg²⁷ and (are) (to be) invited they^z to the kowtowing then not can they.^z يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَىٰ السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
43. *Khusbeya'an*²⁸ (submittingly subdued) (are) their *abssa'ro* خَشِيعَةً أَبْصَرُهُمْ زَهْفُهُمْ ذُلٌّ ۖ وَقَدْ كَانُوا

²⁶ The word “بالغة” = “ultimate-she^y” is an adjective modifying “oaths,” which is in its plural format (as in this case) is a “broken plural” requiring a feminine modifier. Hence, the suffix of ultimate-she^y, i.e. *reachers* or *reaching* all the way to the Day of Judgment.

²⁷ The word “ساق” in this context means “hardship,” see الراغب. Also, the expression “Day (to) be bared off a leg” is an Arabic tongue expression meaning: when the matter or the situation becomes rather serious, tough, and hard to manage. More importantly, there is Hadeeth البخاري ج 4/ص 1871 where the Prophet (SAWS) says: «يُكْشَفُ رَبَّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَيَبْقَىٰ كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رَبَّنَا وَسَمِعَهُ فَيَذْهَبُ لِيَسْجُدَ فَيَمُوتُ ظَهْرُهُ طَبَقًا وَاحِدًا»

That is: “bares our Lord off His Leg, then kowtows for Him every a believer and a she-believer and remains every whoever was kowtowing in the World hypocritically and reputedly, so he goes to kowtow then reverts his back (as) one tier”. See البخاري as referenced above or page 422 in موسوعة الحديث الشريف، الكتب الستة، بإشراف و مراجعة فضيلة الشيخ: صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ، دار السلام للنشر و التوزيع، الطبعة الثالثة: محرم 1421هـ = أبريل 2000م.

²⁸ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “bumpiness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “خاشعاً” are those who submittingly subdued their body, sight and sound. Also sometime “الخاشعون” = they who bow in the Prayer. See البصائر و اللسان. Since this Ayah speaks about their sights being “خاشعاً” that means their sights are submittingly subdued.

(insights/ discernments) over-burdens them ignominy;^w and *qad* (already and affirmatively) (had been) invited they^z to the kowtowing while they (were) sound.²⁹

يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٢٩﴾

44. So let Me and whom^p [he] denies by this the discourse; We shall allure³⁰ them from whence not know they.^z

فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٣٠﴾

45. And [I] protract for them; verily My scheme (is) *ma'teenon* (enormously strong and indefatigable).

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣١﴾

46. Or [you^s] ask them remuneration then they of a mulct (are) *muthgaloona*³¹ (they^z that are heavily-laden).

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٢﴾

47. Or they^z have the invisible then they write they.^z

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٣﴾

48. So *issber* (let-hold on patiently [you^s]) for your^t Lord's rule and let-not be [you^s] like the fish's companion; *edh* (whereas) [he] called while he (was) *makdhoomon* (he who is distressed/ imprisoned/ and exasperated).

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٣٤﴾

49. *Lawla* (had it not been for) that overtaken him a boon^{w32} from his Lord, surely [he] (would have been) *nubetha* (slightly cast) by the open while he (is) *madhmoom* (he who is dispraised).

لَوْلَا أَنْ تَدَارَكَهُ رَيْثُ رَبِّهِ لَنُبَذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٣٥﴾

50. Then *ejtabaho* (favorably and directly selected him) his Lord then made him [He] of the *ssa'lebeena* (righteous people).

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٣٦﴾

51. And *en* (if) almost who^r unbelieved they^z surely *youz'le-gonaka*³³ (they^z slip you^s) by their *abssa're* (insights-/ discernments) *lamma* (when/ whence) they^z heard the *thekra* (Qur'aan/ message) and they^z say: verily he (is) surely a maniac.³⁴

وَلَنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُرْلَقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٣٧﴾

52. While not it^x except *thekron* (Qur'aan/ message) for the worlds.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٣٨﴾

آيَاتُهَا
52
Ayah

سُورَةُ الْقَالَمَةِ
Surato Al'Haqqa'te
(The Disposer-She^y)

ترتيبها
69
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

²⁹ That is while they were alive in the world.

³⁰ The word "سنستدرجهم" is made up of four parts: (a) the letter "س" for "shall," (b) double component word, the active subject pronoun, as represented by the "ن" and the present participle verb "نستدرج" meaning: allure some one to something almost always not favorable to him, (c) the pronoun "هم," for them.

³¹ The word "muthgaloona" is masculine, plural objective noun, meaning they that are being burdened.

³² See the Lexicon attached to this Translation for "ne'amah" ("boon").

³³ This Arabic tongue expression, meaning that they like by their imagination (through their enraged eyes) love to destroy you by tripping you or making you slip, fall and be severely harmed.

³⁴ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective. +

1. The *Haqqa'to*¹ (*Disposer/Righter-she*^y). الْحَاقَّةُ ١
2. What (*is*) the *Haqqa'to* (*Disposer/Righter-she*^y). مَا الْحَاقَّةُ ٢
3. And what (*profoundly caused you*^g to *know*) what (*is*) the *Haqqa'to* (*Disposer/Righter-she*^y). وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣
4. Denied-she^{y2} *Thamooda*³ and *Aadon*⁴ by The *Qa're'a'te*^{w5} (*sudden and intense Knocker*)-she.^y كَذَّبَتْ ثَمُودٌ وَعَادٌ بِالْقَارِعَةِ ٤
5. As however *Thamooda* then (*had been*) perished they^z by the *Tta'gheya'te*^{w6} (*over-runner-she*^y). فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٥
6. And however *Aadon* then (*had been*) perished they^z by a wind^w *Ssarsa'ren* (*severely cold and strongly noisy*) *aa'te'ya'ten*^w (*excessively-recalcitrant-she*^y). وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦
7. [He] subjugated/drove it^w over them seven nights and eight days *busooman* (*successively and determinatively*); so [you]^s see the people in it^w *ssar'aa* (*he-they fatally thrown dispersedly to the ground*) as (*if*) they were *ajaz'o*⁷ (*date-palms stumps*) palm-trees *kha'weya'ten*⁸ (*fallen ruinously-empty*). سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُ نَخْلٍ خَاوِيَةٍ ٧
8. So do [you]^s see for them of a remnant-she.^y فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٨
9. And come Pharaoh and who^p before him and the *Mu'tafekat*⁹ (*towns over-turned upside down*) by the *kha'tte'a'te*¹⁰ (*absolute wrongdoer*)-she.^y وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّدَاتُ الْخَاطِئَةِ ٩
10. So disobeyed they^z their Lord's messenger; so [He] took them a take-she^y *ra'beyatan* (*surpasser-she*^y). فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ١٠
11. Verily We *lamma* (*when/whence*) overflowed the water We carried you^b in the runner-she.^y إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ١١

1 The word “الحاقة,” translated as “The Disposer-she” is synonymous with “يوم القيامة”= “The Day of Judgment.” Both “الحاقة” and “يوم القيامة” are individually *feminine genders*, singular nouns. Thus, “الحاقة” means “تحق بحق”= “it^w disposes rightly and justly for everyone his/her due recompense (good or bad) accordingly, ultimately: Paradise or Hell.

2 The word “كذبت”= denied-she^y is in reference to the “Thamoud,” which is a *feminine gender* in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت.”

3 *Thamood* are the people of Prophet *Salib*, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur'aan in (S7:73).

4 *Aad* are the people of Prophet *Hood* (*Heber*), an ancient Arab tribe of *prodigal stature* that took its name from its leader's name. First time mentioned in The Qur'aan in (S 7: 65).

5 The word “القارعة” *feminine singular nouns*, meaning she who *suddenly and intensely* knocks. “القارعة” is synonymous with “يوم القيامة”= “The Day of Judgment.” See (S101:1).

6 That is the Overrunner *Shriek*, see القرطبي.

7 The “stump” is the base of the tree in the ground from which the roots shoot. See *Webster's Unabridged Dictionary*.

8 The word “خاوية” by definition means *empty and in ruin*. See الهادي and اللسان.

9 Those are the towns of the homosexual people to whom Messenger *Loot* (*Lott*) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

10 The word “خاطيء”= “من تعد الخطأ”= who intentionally wronged; unlike the “المخطيء”= who errs unintentionally. So, “الخاطئة”= the “wrongdoer-she”.

12. To make it^w [We] for you^b a reminder-she^{y11} and to cache/cognize it^w a cache-she^y/cognizing-she^y ear. لِنَجْعَلَهَا لَكَ تَذْكَرَةً وَنَعِيًّا أُذُنٌ وَعِيَّةٌ ١١
13. Then *edha* (when/whereas) (to be/had been) blown in the horn a blow-she^y a once-she.^y فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ١٢
14. And (had been) carried-she^y the Earth^w and the mountains^x then *dukkata* (both razed) *dakkatan* (razing-she^y) once-she.^y وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ١٣
15. So then-day befell-she^y the *Wa'gea'te* (Doom's Day Event). فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٤
16. And [split/halved]-she^y the Heaven^w then she (is) then-day *wa'be'ya'ton*^{w12} (feeble/infirm)-she.^y وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ١٥
17. And the angels¹³ over its^w *arja* (extremities/boundaries); and carrying your^t Lord's *Arshe* (Throne/Chair of Kingship/proprietorship) above them then-day eight. وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ١٦
18. Then-day (to be) shown you^z not hide of you^b a *kha'fe'ya'ton*^w (lay-hidden-she^y). يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ١٧
19. So as-to whom^p *oteya* ([he] (had been accorded) his book^x by his *yamene* (right-hand)^w then says [he]: Ha, *ummo* (come you^z); let-read you^z my book^x [ha].¹⁴ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَفْرَاءُ أَوْ كَتَبَتْهُ ١٨
20. Verily I presumed surely I am *mula'qen* (meeter with-/meeting with) my account^x [ha].¹⁵ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِيهِ ١٩
21. So he (is) in a living-she^y (condition) *radheya'ten* ([she-embraced-gratifier].¹⁶ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٢٠
22. In a paradise^w/garden^w lofty-she.^y فِي جَنَّاتٍ عَالِيَةٍ ٢١
23. Its^w *qutoofo* (ready for plucking fruits/flowers) (are) nigh-she.^y قُطُوفُهَا دَانِيَةٌ ٢٢
24. Let-eat you^z and let-drink you^z wholesomely by what you^c antedated in the days^x the bygone-she.^y كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ٢٣
25. And as-to whom^p *oteya* ([he] (had been accorded) his book^x by his *shema'le* (left-hand)^w then [he] says: *yalaytaney* (O, for longing that I) not *ota* (had been accorded [I] my book^x [ha].¹⁷ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَأَرْوَتَ كُنُيَّةً ٢٤

11 The word “التذكرة” means *that which reminds or by which one is reminded*. See البصائر.

12 The word “واهية” could also mean infirm or weak. See الراغب.

13 The word “الملائكة” is a gender noun, meaning the angels.

14 The particle “هـ” in “كتابه” is for a caesural-pause in reading in order to evidence the emphasis of the “ي” in “كتابه.” The pause is preferable according to most Qur'aan readers and commentators. But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation.

15 Ibid, only for “حسابيه.”

16 The word “راضية” that is a gratifier and simultaneously this gratifier is embraced by its recipients as gratifying it.

17 See footnote 14, for “book[-ha].”

26. And not *adrey* (*profoundly knew* [I]) what (*is*) my account [ha].¹⁸ وَلَمْ أَدْرِ مَا حِسَابِيَةَ ﴿٦٩﴾
27. *Yalaytaba* (O, for a longing that it^w) was-she^y the *qadheyata* (*end-all-she^y*). يَلَيْتَهَا كَانَتْ الْقَاضِيَةَ ﴿٧٠﴾
28. Not enriched/sufficed¹⁹ *a'n* (*off*) me my possession [ha].²⁰ مَا أَغْنَىٰ عَنِّي مَالِيَةَ ﴿٧١﴾
29. Perished *a'n* (*off*) me my authority^x [ha].²¹ هَلَكَ عَنِّي سُلْطَانِيَةَ ﴿٧٢﴾
30. Let-take him you^z then *ghullobo*²² (*shackle his wrists to his neck him you^z*). خَذُوْهُ فَعْلُوْهُ ﴿٧٣﴾
31. Afterward the *Jabeema*²³ (*intensely-blazing Fire*) *ssallobo*²⁴ (*let-you^z broiled him*). ثُمَّ الْجَحِيمِ صَلَوُهُ ﴿٧٤﴾
32. Afterwards in a chain its^w measure (*is*) seventy cubits ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا ﴿٧٥﴾
then let-insert him you.^z فَاسْلُكُوْهُ ﴿٧٦﴾
33. Verily he: [was] not believing by Allah The Great. إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٧٧﴾
34. And not urges [he] on *tta'aame*^x (*giving: wheat/edible-/food-grains*)^x the *meskee'ne* (*not having sufficient material possessions*). وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٧٨﴾
35. So not for him today, ha here *hamemon*²⁵ (*affectionate-friend*). فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٧٩﴾
36. And nor *tta'aamon*^x (*wheat/edible/food-grains*)^x except وَلَا طَعَامٌ إِلَّا مِن غُسْلِينَ ﴿٨٠﴾
of *ghesleenen* (*the Hell's peoples pus*).
37. Not eat it^x except the wrongdoers.²⁶ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٨١﴾
38. So not;²⁷ *Oqsemo* (*I oath*) by what you^z discern/sight. فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٨٢﴾

¹⁸ See footnote 14 above regarding “حسابية.”

¹⁹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

²⁰ Ibid, only for “مالي.”

²¹ Ibid, only “سلطاني.”

²² The word “غلوله” meaning put in the “الغُلُّ” means bond or *shackle his two wrists to his neck*.

²³ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

²⁴ The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁵ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic *tongue* expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does *not* seem to lend itself to *linguistic precision* as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁶ The word “خاطيء” = “من تعدد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who *errs unintentionally*. So, “الخاطئون” = the “wrongdoers.”

²⁷ The “لا” at the beginning of this *Ayah*, is by *consensus* is a *negation* particle. See *النذر المصون، احمد حلبى*. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

39. And what not discern/sight you.^z

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

40. Verily it^x surely (*is a*) say (*of*) a messenger-*kareem*²⁸
(*bounty-giver, ennobler and of multiple uses/effects*).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. And neither it^x (*is*) a poet's say, little surely²⁹ you^z
believe.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

42. And nor surely a soothsayer's say, little surely³⁰
you^z reminisce.

وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. (*It^x is*) a descending³¹ from the world's Lord.

نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And had he *taqanwala* (*made-up-say*) on Us some
(*of*) [the] says.

وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

45. Surely We (*would have*) taken [*of*] him by the
ya'mene (*force/power/right*).

لَاخِذًا مِّنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. Afterwards surely We (*would have*) severed of him
the aorta.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. So not of you^b of an *abaden*³² (*a lone/any-one*) a'n
(*off*) him obstructers.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48. And verily it^x (*is*) surely a reminder-she³³ for the
muttaqeena (*he-they reverentially guard against Allah's*
displeasure).

وَإِنَّهُ لَتَذَكُّرٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And verily We surely know that of you^b (*are*) deniers.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾

50. And verily it^x (*is*) surely *hasraton*^w (*ardent contrition*)^w
[on] the unbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And verily it^x (*is*) surely the *yaqeene's* (*certitude faith*)'s
right.

وَإِنَّهُ لَحَقُّ الْبَقِيَّةِ ﴿٥١﴾

52. So *sabbeh*³⁴ (*let-say [you^s]: subhana Allah*) by your^t
Lord's name, The Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

آيَاتُهَا 44 Ayah	سُورَةُ الْمَعَارِجِ Surat Al'Ma'aareje (The Ascending Stairways)	تَرْتِيلُهَا 70 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

²⁸ The word "*kareem*"= "كَرِيم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction* to this *Translation*. Summarily: *bounty-giver ennobler and of multiple uses/effects*.

²⁹ The particle "مَا" is for *intensity of paucity*. See إعراب القرآن، لمحمود صافي.

³⁰ Ibid.

³¹ The word "تَنْزِيلٌ" has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See التاج.

³² See the *Lexicon* attached to this *Translation* regarding "أَحَدٌ."

³³ The word "التذكُّرة" means *that which reminds or by which one is reminded*. See البصائر.

³⁴ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. +

1. Asked¹ an asker by a torment^x befalling/occurrent. سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ١
2. For the unbelievers, not for it^x a repeller. لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ٢
3. From Allah, possessor (of) the *ma'a'reje* (ascending stairways). مِنَ اللَّهِ ذِي الْمَعَارِجِ ٣
4. *Ta'arojo* (curvilinearly ascends) the angels and The *Rubo* (Arch Angel Gabriel/other High Angel) to Him in a day [was] its^x *meqda'ro* (span/measure) fifty thousand-[year]. تَمْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ٤
5. So *issber* (let-hold on patiently [you^s]) a beautiful patience. فَاصْبِرْ صَبْرًا جَمِيلًا ٥
6. Verily they see it^x afar. إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ٦
7. And [We] see it^x near. وَنَرَاهُ قَرِيبًا ٧
8. Day the Heaven^w is like the *muh'le* (molten metal). يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ٨
9. And [are/to be] the mountains^x like the *eh'ne* (colored wool). وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ٩
10. And asks not *hamemon* (affectionate-friend) (about another) *hameman* (affectionate-friend). وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ١٠
11. (To be) made they^z discerning/sighting; longs the criminal if² (to) ransom³ (himself) of then-day's torment by his sons. يَصْرُوهُ يَوْمَئِذٍ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِيذٍ بِبَنِيهِ ١١
12. And his she-consort⁴ and his brother. وَصَاحِبَتِهِ وَأَخِيهِ ١٢
13. And his (closest) kin^w which^u lodges/shelters him. وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ١٣
14. And whom^p (are) in the Earth^w together; afterwards [he] delivers him. وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ١٤
15. Not-at-all,⁵ verily it^w (is) *Ladha* (intensely heated Hell). كَلَّا إِنَّهَا لَأَطْنَىٰ ١٥
16. *Nazzu'atan*^w (iteratively-wrester)^w for the *shawd*⁶ (head skin and the extremities). نَزَّاعَةً لِّلشَّوَىٰ ١٦
17. [It^w] summons/calls whom^p [he]: backed and averted. تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ١٧
18. And gathered [he] then [he] cached/cognized⁷. وَجَمَعَ فَأَوْعَىٰ ١٨

¹ The word "سأل" could mean "دعا", see القرطبي.

² The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

³ The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself).

⁴ That is his wife, or intimate she-companion.

⁵ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁶ The word "shawd" has several meanings, among them: the head skin, the extremities.

⁷ That is he consciously persistently boarded.

19. Verily the mankind (*had been*) created *haloo'an*⁸ (fretfully-anxious). ﴿إِنَّ الْإِنْسَانَ خَلِقَ هَلُوعًا﴾ ١٩
20. If evil touched/betided him [*he*] (*is*) *ja'zooan*⁹ (iteratively bewailer). ﴿إِذَا مَسَّهُ الشَّرُّ جَزُوعًا﴾ ٢٠
21. And if touched/betided him the *khayro*¹⁰ (desirable-/possession/goodness) [*he*] (*is*) *mano'an* (iteratively-stinter). ﴿وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾ ٢١
22. Except the prayers.¹¹ ﴿إِلَّا الْمُصَلِّينَ﴾ ٢٢
23. Who^r they over their Prayer^w (*are*) *da'emoona*¹² (duty-biders). ﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾ ٢٣
24. And who^r (*are*) in their possessions (*is*) a right¹³ *ma'aloomon* (that which is known). ﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ﴾ ٢٤
25. For the requester and the *mabroo'me* (he who is dispossessed). ﴿لِلسَّائِلِ وَالْمَحْرُومِ﴾ ٢٥
26. And who^r *yousaddegoona* (*they*^r affirm as credible) by the *Deen's*¹⁴ (religion's/ Islam's) Day. ﴿وَالَّذِينَ يَصَّدِّقُونَ بِيَوْمِ الْبَيِّنِ﴾ ٢٦
27. And who^r they from their Lord's torment, (*are*) *mushfegoona* (he-they in disquiet). ﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ ٢٧
28. Verily their Lord's torment (*is*) other than *ma'amoon* (one from which one is safe and secure). ﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ﴾ ٢٨
29. And who^r they for their *foroje* (orifices/private-parts) (*are*) keepers up.¹⁵ ﴿وَالَّذِينَ هُمْ لِأَفْوَجِهِمْ حَافِظُونَ﴾ ٢٩
30. Except on/over their spouses or what possessed their *aymane* (right hands)^w then verily they (*are*) other than *malomeena* (ones that are blameful). ﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾ ٣٠
31. So whoever *ebtagha*¹⁶ (*he*) earnestly-quested) beyond *tha'leka* (afar-that-it/that)^x then those they (*are*) the aggressors. ﴿مَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾ ٣١
32. And who^r they for their *amana'te* (their: entrustment/obligation/duties) and their covenants (*are*) *ra'aona* (i.e.: shepherds/custodians/fulfillers). ﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رِعُونَ﴾ ٣٢

⁸ The word "هَلُوعًا" means he who is "ضَجُورٌ جَزُوعٌ," that is fretful and anxious. See اللسان.

⁹ The word "جَزَعًا" of "جَزَعٌ" has several meanings, among here: bewailer. See اللسان.

¹⁰ The word "خَيْرٌ" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خيرٌ."

¹¹ The word "prayer" as noun dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

¹² The word "دَائِمُونَ" like observing the "دَوَامٌ" = duty i.e. constantly performing the Prayer on time and in specific place known in advance to the doer, e.g.: in congregation and in the Mosque at the time of each Payer.

¹³ The "الحَقُّ الْمَعْلُومُ" is the Zakah portion in a personal wealth, i.e. besides the general charity.

¹⁴ The "religion's day" is the Day of Judgment, whence all are recompensed according to his/her deeds if they are believers.

¹⁵ The word "حَافِظُونَ" is rooted in "حَفِظَ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶ The word "ابْتَغَىٰ" = "طلب حثيثًا" meaning: earnestly quested.

33. And who^r they by their testimonies (are) *qa'emon*¹⁷ (standers/maintainers).

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾

34. And who^r they (are) on their Prayers they^z (are) keeping-up.¹⁸

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

35. Those (are) in paradises^w/gardens^w *mukramoona* (they who are hospitality accorded and honored).

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ﴿٣٥﴾

36. So what who^r unbelieved they,^z *qebalaka* (towards you^g) (are) *mubhtteyeena* (he-they hasteners with gaze and extended necks).

فَالِ الَّذِينَ كَفَرُوا لَكَ مُهْطِعِينَ ﴿٣٦﴾

37. A'n (off) the *yamene* (right-side) and a'n the *shema'le* (left-side) *ezeena*¹⁹ (sequestering group).

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does covet every *emre'en*²⁰ (mature/perfect manliness possessor) of them (to be) admitted paradise^w/garden^w (of) *naeemen* (permanent mental and physical delights in the highest chambers of Paradise).

أَبْطَمَعَ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. Not-at-all;²¹ verily We created them of what they^z know.

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

40. Then not;²² *Oqsemo* ([I] oath) by Lord (of): the *marshareqe* (sunrise's loci) and the *magharebe* (sunset's loci), verily We assuredly²³ (are) *Qa'deyroona*²⁴ (We-Who are capable of: giving/doing/enforcing/influencing).

فَلَا أَقْسِمُ رَبِّكَ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لَفَعْدُونَ ﴿٤٠﴾

41. On that [We] substitute *khayran* (choicer/superior-/worthier) than them and not We surely (are) *masboqeena*²⁵ (ones that are outran).

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42. So let them: wade and play [you^s] until *youlao* (they^z meet) their day which^x they^z (are being) promised.

فَذَرُهُمْ يُخَافُونَ وَيَلْعَبُونَ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾

43. Day they^z exit from the *ajda'the* (tombs) speedily as if they (were) to *nussoben* (immolation stones/sacrificed on stone alters) *youfedhona*²⁶ (group-rush they^x).

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْنَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصَبٍ يُوْفَضُونَ ﴿٤٣﴾

¹⁷ The word "قائمون" i.e. maintainers of the Prayer. It could stand for "standers" or "sustainers."

¹⁸ Ibid, except for يحافظون.

¹⁹ The word "عزین" means groups in sequestering fashion, or sequestering group.

²⁰ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان the person = الشخص the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²¹ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

²² See footnote for (S75:1) for this "لا," by consensus is a negation particle. See الدر المصون، احمد حلبی. As to the oath here see footnote for (s56: 75-76).

²³ The "ل" in "للقادرين" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

²⁴ The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing.

²⁵ The word "مسبوقين" is plural, masculine objective noun, with no English equivalent.

²⁶ The word "يوفضون" comes from "الإفاضة" which means a crowd of people rushing from one place to another.

44. *Khashsaya'an*²⁷ (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/ discernments*), over-burdens them humility; *tha'leka* (*afar-that-it/ that*)^x (*is*) the day which^x they^z were being promised.

خَاشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذُلٌّ ذَلِكَ الْيَوْمَ
الَّذِي كَانُوا يُوعَدُونَ ﴿٧١﴾

آيَاتُهَا
28
Ayah

سُورَةُ نُوحٍ
Surato Noo'hen
(Noah)

تَرْتِيبُهَا
71
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We sent Noohan¹ (Noah) to his people that let- [you^s] warn your^t people, from before that *ya'ateya*^x (*betides/ eventuates*)^x them a painful torment. ﴿٧١﴾
2. Said [he]: O, my people, verily I am for you^b *natheeron* (*iterative warner*) manifester. ﴿٧٢﴾
3. That let-you^z worship Allah and *ettaqoho* (*let reverentially guard you^z against the displeasure of Him*) and let-obey you^z [me].² ﴿٧٣﴾
4. [He] forgives for you^b of yourⁿ offenses and delays [He] you^b to *ajalen*³ (*term-limit*) *musamma*⁴ (*that which is designated and/ or named*); verily Allah's *ajala* (*term-limit*) if it^x came not (*to be*) delayed [it^x] had you^c [were] (*to*) know you.^z ﴿٧٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and *naha'ran*^x (*between sunrise and sunset*). ﴿٧٥﴾
6. Then not augmented them my invitation except a fleeing. ﴿٧٦﴾
7. And verily I, everywhen I invited them to forgive for them [You^s], they^z made/emplaced their fingers in their ears and *istaghsban*⁵ (*affirmably overlaid they^z*) ﴿٧٧﴾

²⁷ The word "خَاشِعَةً" = *khashsaya'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خُشُوعٌ" in "خَاشِعَةً", = *khashsaya'an* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خُشُوعٌ" denotes submission or subduing of sight and sound as well. So "خَاشِعَةً" are those who *submittingly subdued their body, sight and sound*. Also some time "الْخَاشِعُونَ" = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this Ayah speaks about their sights being "خَاشِعَةً" that means *their sights are submittingly subdued*. +

¹ Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14).

² The letter "ن" in "اطيعون" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "اطيعون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*.

³ The word "الأجل" means term-limit, see *اللسان*.

⁴ The word "*musamma*" is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*.

⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

theirⁿ garments and they^z persisted and *istakebaro*⁶ (they^z affirmed theirⁿ prideful haughtiness) *istekbaran*⁷ (affirmable prideful haughtiness). ﴿٧﴾

8. Afterwards verily I invited them openly. ﴿٨﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا

9. Afterwards verily I proclaimed/unfolded for them and I concealed for them *israran*⁸ (absolute concealment). ﴿٩﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

10. So I said: let-seek you^z yourⁿ Lord's forgiveness,⁹ verily He [was] *Ghaffaran* (Ever/Stout Forgiver). ﴿١٠﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

11. Sends [He] on you^b the Heaven^w abundantly (showering). ﴿١١﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

12. And [He] supplies you^b by possessions and sons and [He] makes for you^b gardens^w and [He] makes for you^b rivers. ﴿١٢﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

13. What (is) for you^b not fear¹⁰ you^z for Allah a dignity. ﴿١٣﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

14. While¹¹ *qad* (already and affirmatively) [He] created you^b (in) phases. ﴿١٤﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا

15. Have not seen you^h how created Allah seven Heavens^w *ttebaqan*¹² (in tiers/superposing). ﴿١٥﴾ أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا

16. And [He] made the moon^x in them^y¹³ an illumination^x and [He] made the sun^w a lamp.^x ﴿١٦﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

17. And Allah sprouted you^c from the Earth^w *nabatan*¹⁴ (absolute-sprouting). ﴿١٧﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

18. Afterwards [He] returns you^b in it^w and *youkbrejokom* ([He] emerges/produces you^b) *ekbrajan*¹⁵ (absolute emergence). ﴿١٨﴾ ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا

⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word..

⁷ The word "*istekbaran*"= "استكباراً" does not have an exact English equivalent *per se*. It is, masculine, subjective noun, meaning: *affirmance-of-self arrogance*. Hence, we transliterate and parenthetically explain.

⁸ Ibid, except for "إسراراً".

⁹ The word "استغفروا" = "اطلبوا الغفران" = "*you seek forgiveness*." In English there is no *seemly way* to say: "*استغفروا*" *per se*. So I settled for saying: "*you seek forgiveness*."

¹⁰ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see *اللسان*.

¹¹ The "و" in this *Ayah* is and *adverbial* "و" hence "while," see *أعراب القرآن*، لمحمود صافي

¹² The word "طباقاً" is "حال"= *adverbial*. But since in English there is no *adverbial* equivalent for "*tier/superposing*" so I transliterated. Additionally, The word "طباقاً" is an *epithet*, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق ("كـ" جبل و جبال) or plural for طبقة like "رقبة و رقاب"، and (2) an *infinitive noun* for طابق. See *الدر المصون لـ "أحمد الحلبي"*.

¹³ Some *Arabic linguists* say that the locution "فيهن"= "in [she-]them]" is by way of *figure of speech*. Such as: one who saw a few *Americans* and said: "*I saw the American*." What he saw was some *American* not all of them.

¹⁴ The word "نباتاً"= "*absolute sprouting*" is "نيابة عن اسم مطلق، نيابة عن اسم مطلق"= *infinitive objective noun* instead of *infinitive noun*. See *أعراب القرآن*، لمحمود صافي

¹⁵ Ibid. Only here it is with respect to "*emergence*."

19. And Allah made for you^b the Earth^w (as) a carpet-
/an expanse.¹⁶

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝١٩

20. To thread you^z of it^w paths *fejajan*¹⁷ (*spacious-valley*).

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝٢٠

21. Said Noohon (Noah): my Lord, verily they disobeyed me, and *ettaba'ao* (*closely-followed they*^z) whom^p not augmented him his possession and his children except a loss.

قَالَ نُوحٌ رَبِّ إِنِّهْمْ عَصَوْنِي وَاتَّبَعُوا مَنِ
لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ۝٢١

22. And machinated they^z a machination *kubbara* (*enormous*).

وَمَكْرُوا مَكْرًا كُبَرًا ۝٢٢

23. And they^z said: assuredly let-not leave [you^z] yourⁿ *aa'lebata*^w (*deities*)^w and assuredly let not leave [you^z] *Waddan*, and nor *Suwa'an*, and nor *Yagbotha* and *Ya'ooqa* and *Nasra*.¹⁸

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝٢٣

24. And *qad* (*already and affirmatively*) they^z misled-
/wasted many/much and not [You^s] augment the *dha'lemeena* (*injustice-doers*) except a misguidance/waste.

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ
إِلَّا ضَلَالًا ۝٢٤

25. From when^o their offenses^w/inequities^w¹⁹ (*had been*) drowned they^z then (*had been*) admitted they^z in a Fire,^w then not they^z found for them of lesser than/without Allah succorers.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا
فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۝٢٥

26. And said Noohon (Noah): my Lord let-not²⁰ leave [You^s] on the Earth^w of the unbelievers a habitant.^{x21}

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ
الْكَافِرِينَ دَيَّارًا ۝٢٦

27. Verily You^g en (*if*) [You^s] leave them²² (*shall*) mislead they^z Your^t *eba'da* (*worshippers/submitters/laves*) and not beget they^z except a *fa'jeran*²³ (*debaucher/religious-cover-ripper*)^x *kaffaran*²⁴ (*resolutely unbeliever^x/ingrate^x*).

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا
يَلِدُوا إِلَّا فِاجِرًا كَفَّارًا ۝٢٧

¹⁶ That is to say a vast expanse to *inhabit* and *spread* in it. And the word “بساط” = “carpet” is also a *figure of speech* for “التكريم,” that is by way providing *bounteous hospitality, generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: “And *laqad* (verily, already and affirmatively) *karrama* (*had bestowed generosity and ennoblement*) *We* Adam’s sons.” (S17:70).

¹⁷ The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the dictionary definition.

¹⁸ All the names: *Waddan*, *Suwa'an*, *Yagbotha*, *Ya'ooqa* and *Nasr* are idols which the *pre-Islamic Arabs* were worshipping. Such idols were *figures* of good people for which those Arabians thought by worshipping such figures, that such *worship* will *enable those people to intercede for them with Allah*.

¹⁹ There is “خطئة” and “خطيئة” both are “inequities” committed *intentionally* and therefore are *sins*. So, “خطيئة” in “خطياتكم” is *feminine and singular*; and “خطئة” is *masculine and singular*.

²⁰ The word “let” here, denotes and connotes the *imperative of expressing a request*.

²¹ The word “ديار” is of “فيعال” not “ففعال”. Thus, “ديار” is an *inhabitant* or *habitant*, and *not intensive noun*. If it were *intensive noun* it would have been “نؤار كقوال”. See الراغب.

²² That is let them on the Earth.

²³ The word “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he *exceeds* the bounds. See الراغب for the word “فاجر”

²⁴ The word “كفار” paralleling “فعال” hence to *intensify* “كفار” it is prefixed as “resolutely ingrate.”

28. My Lord: let-forgive [You^s] for me and for my both begetters (*parents*) and for whoever [he] entered my house (*as*) a believer and for the he-believers and the she-believers and let-not [You^s] augment the *dha'lemeena* (*injustice-doers*) except *tabara*²⁵ (*an utter bane/damage*).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ
بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾

آياتها
28
Ayah

سُورَةُ الْجِنِّ
Surato Al'Jinne
(The Jinn)

ترتيبها
72
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [you^s]: (*had been*) revealed¹ to me verily it^{x2} *istama'a*³ (*affirmably listened*) *nafaron* (*three to less than ten*) of the Jinn, so said they:^z verily we heard a Qur'aan^x *Ajaban*⁴ (*primely-marveling*).

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

2. *Yahdey* ([It^x] *divinely-guides*) to the *rush'de*⁵ (*mature-discernment/rational guidance to the right*) so we believed by it^x and never [we] partner (*other deities*) by our Lord an *ahadan*⁶ (*a lone/any-one*).

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن
نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

3. And verily He, (*is*) *ta'aala* (*ever elevated* [He]) our Lord's *Jaddo* (*Majesty/emanation*) neither *ittakhatha*⁷ (*took and made* [He]) a she-consort and nor a child.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَلَا وَلَدًا ﴿٣﴾

4. And verily it^x [was] saying our mooncalf on Allah *shattatta* (*excessiveness*).

وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ
شَطَطًا ﴿٤﴾

5. And (*that*) surely we presumed that never say the mankind and the Jinn on Allah *katheban*⁸ (*utter-lie*).

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى
اللَّهِ كَذِبًا ﴿٥﴾

6. And verily it^x [was] men of the mankind refuging by men of the Jinn, so they^z augmented them an overburden.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

²⁵ The word "تبارا" is an *infinitive noun*="إسم مصدر، انظر أعراب القرآن لـ محمود صافي" therefore implying intensity; hence "utter" to indicate such intensity. +

¹ The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is *fire or king*. See *اللسان*.

² The pronoun "هـ" in "إنه" = is "ضمير الشأن"="the case or conditional pronoun"="the fact of the case"="that."

³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴ The word "عجبا" could be: (1) the *infinitive noun* for *intensity*, so primarily is prefixed; or (2) *subjective noun* meaning *causing wonderment, possessor of wonderment*. See *الدر المصون*.

⁵ See the *Lexicon* attached to this *Translation* for the word "الرشد" and its meaning.

⁶ See the *Lexicon* attached to this *Translation* regarding "أحد".

⁷ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in *لسان العرب* so, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ The word "كذباً" is an *infinitive noun* to intensify the action of the verb, hence utter is used for such intensification. See *أعراب القرآن لمحمود صافي*.

7. And verily they^z presumed just-as you^c presumed that never missions⁹ Allah anahadan¹⁰ (a lone/any-one). وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ٧
8. And surely we touched the Heaven^w so we found it^w (had been) filled (by/with) hard watchers and flames. وَأَنَّا لَنَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْءَتْ حَرَسًا شَدِيدًا وَشُهُبًا ٨
9. And surely we were sitting of it^w sittings for a hearing; so whoever yasta'me'ea¹¹ ([he] seeks/affirms-listening) now [he] finds for him a flamer-ambush. وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَن يَسْمَعِ آلَآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ٩
10. And surely we not nedrey (profoundly know): is evil (to be/being) wanted by whom^p (are) in the Earth^w or wanted by them their Lord rashada¹² (mature discernment/rational guidance to what is right). وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠
11. And surely we, of us the ssa'leboona (righteous-people) and of us lesser than tha'leka (afar-that-it/that);^x we were qedadan (splinter) ways.^w وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَادًا ١١
12. And surely we presumed that never [we] enfeeble Allah in the Earth^w and never enfeeble Him [we] a fleeing. وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ١٢
13. And surely we lamma (when/whence) we heard the huda (divine-guidance)^x we believed by it;^x so whoever [he] believes by his Lord, then [he] fears neither a diminution, nor an overburden. وَأَنَّا لَمَّا سَمِعْنَا الْحَدَىٰ ءَامَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَحْصًا وَلَا رَهَقًا ١٣
14. And surely we, of us the Muslims and of us the qasettona (unjust-people); so whoever aslama (he became a Muslim) then those pursued rashada¹³ (maturity-discernment/rational guidance to the right). وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ١٤
15. And as-to the qasettona (unjust-people) then they^z [were] for Hell^w firewood.^x وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ١٥
16. And had they^z straightened on the way^w surely We (would have) availed (for) them drinking¹⁴ water^x abundantly. وَالَوْ اسْتَقَمُّوْا عَلَی الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ١٦
17. To essay them [We] in it;^x and whoever [he] shuns a'n (off) thek're (Qur'aan/message of) his Lord [He] threads him a torment ascendingly. لِنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧

⁹ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

¹⁰ See the Lexicon attached to this Translation regarding “أحد”.

¹¹ See the Lexicon attached to this Translation for the effects of the letter “س” added to a word, as “يستمع”.

¹² See the Lexicon to this Translation for this rather important word.

¹³ Ibid.

¹⁴ The word “أسقيناهم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See الراغب.

18. And surely the mosques (*are*) for Allah; so let-not invoke you^z with Allah an *abadan*¹⁵ (*lone/any-one*). وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ١٨
19. And verily it^x *lamma* (*when/whence*) upped¹⁶ Allah's *abdo*¹⁷ (*a slave*) invoking Him, *kado* (*they^z nighed/verged-/almost*) being on him a *lebada*¹⁸ (*packed-crowd*). وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ١٩
20. Let-say [*you*^s]: verily only [I] invoke my Lord; and I partner(*deities*) not by Him an *abadan* (*lone/anyone*). قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ٢٠
21. Let-say [*you*^s]: verily I possess for you^b neither a harm and nor a *rashada*¹⁹ (*mature-discernment/rational guidance to the right*). قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١
22. Let-say [*you*^s]: verily I, never havens me from Allah *abadon*²⁰ (*a lone/any-one*); and never find [I] from lesser than/without Him *multabadan* (*a refuge/haven*). قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ٢٢
23. Except an announcement from Allah and His messages^w and whoever [*he*] disobeys Allah and His messenger then verily for him (*is*) Hell's^w fire^w immortals they^z (*are*) in it^w ever. إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ٢٣
24. Until if they^z saw what (*had been*) promised they^z shall know they^z who^{a21} (*is*) weaker succorer and lesser a number. حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤
25. Let-say [*you*^s]: *en* (*not*) *adrey* ([I] *profoundly know*) is (*it*) near what you^z (*are being*) promised or [*He*] makes for it^x my Lord an *amadan*²² (*term-limit end*). قُلْ إِنْ أَدْرَيْتُ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ٢٥
26. The invisible Knower, so not *yudh'hero* ([*He*] *discloses and empowers/manifests*) over His invisible an *abadan*²³ (*lone/any-one*). عَلِيمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ٢٦
27. Except whom^p [*He*] delighted of a messenger; then verily He, [*He*] threads from between his hands^w and from his rear ambusher/ambushers.²⁴ إِلَّا مَنْ أَرْضَىٰ مِنَ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ٢٧

¹⁵ The word “أحد” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that stands apart from others. (3) Literally *one*. However, in English “lone” is *singular*, standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously *transliteration* seems to be a must. The applicable “أحد” will or should be obvious from context where it appears.

¹⁶ There is a distinction between “قام” = “*upped*” = “*got up or rose*” (in the intransitive sense, and “stood” = “وقف”.

¹⁷ The word “abdo” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁸ The word “لبدا” means packed-crowd, see القرطبي واللتاج.

¹⁹ See القرطبي واللتاج.

²⁰ See the Lexicon attached to this Translation regarding “أحد”.

²¹ The word “من” here could be *interrogative noun*= who,* or could be *connective noun*= who, see النذر المصون، لـ. أحمد الحلبي. I believe it's more likely to be *interrogative noun*= who,* otherwise it would be read: “الذي.”

²² The word “الأمْد” = “*نهاية الأجل*” i.e. the term-limit end. See اللسان.

²³ See the Lexicon attached to this Translation regarding “أحد”.

²⁴ The word “رصدًا” = “*راصد*” and “*رصد*” is one of the plural form, see اللسان. Or “رصدًا” is “مفعول فيه به” So, that means (1) *ambusher* guarding and keeping away all unwanted intruders. Or (2) “*ambushers in an ambush-situation*,” guarding and keeping away all unwanted intruders.

28. To know that *qad* (already and affirmatively) (had been) communicated they^z their Lord's messages^w and [He] encompassed by what (is) *laday*²⁵ (directly and possessively have) them and *abssa*²⁶ ([He] comprehensively counted/ reckoned) everything numerically.

لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ
عَدَدًا ۝٢٨

آياتها
20
Ayah

سُورَةُ الْمُزَّمِّلِ
Surato Al'Muzzamme'le
(The-He-Who-Enshrouded-himself)

ترتيبها
73
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Yaáyyoha (O, you^s) the *Muzzammilo*¹ (he who enshrouded his self).

يَا أَيُّهَا الْمَزْمِلُ ۝١

2. Let-up² [you^s] the night^x except a little.

فُيْلِلَ إِلَّا قَلِيلًا ۝٢

3. Its^x half or let-shorten [you^s] of it^x a little.

بِضْفَةٍ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۝٣

4. Or let-augment [you^s] over it^x and *ra'ttel* (let-sequentially-intoned) [you^s] The Qur'aan^x *tar'telan* (sequential-intonement).

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝٤

5. Verily We shall cast on you^g an onerous say.^x

إِنَّا سُلِّقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥

6. Verily the night's commencer-she^{v3} (is) a harder harmony/burden⁴ and upright-straighter *qeela* (said say).

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ۝٦

7. Verily for you^g in the *naha're*^x (between sunrise and sunset) (is) a long plunge.^{x5}

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧

8. And let-remember [you^s] your^t Lord's name; and let- consecrate [you^s] to Him a consecration.⁶

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝٨

²⁵ The word “لدى” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively have” (they^z) seems to indicate such closeness. See اللسان.

²⁶ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر +

¹ This is referring to Prophet Mohammad (SAWS). And the word “مزمل” says Ibn Abbas by The Qur'aan.

² There is a distinction between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “وقف” = “وقف”.

³ With respect to the word “ناشئة” the Qur'aan commentators differed in their explanations. Some said that it means the commencing-hour of the night. Others maintained that it is the entire night hours. I believe that the “ناشئة” is like “قومة” which is “اسم المرة من قام” That means any “قيام” at night, but especially the “commencer of” or “during the” last third of the night. See القرطبي والتاج والراغب.

⁴ Similarly Qur'aan commentators differed in their explanation as to the word “وطأة” some saying “burden” other saying “power and authority” and yet some others say “harmony.” See القرطبي.

⁵ The expression “long plunge” is a lofty Qur'aan-expression mirroring the Arabic tongue expression to mean involving in a comprehensive activity of the day. In other word, you have plenty of time to occupy your self, i.e. “plunge” yourself, as the American Heritage Dictionary defines “plunge” as: to throw oneself earnestly or wholeheartedly into an activity or a situation.”

⁶ What is to be noted is the word “تبتلا” commensurable to “تفعيلا” and not “تبتلا” commensurable to “تفعلا” or “افتعالا” as “تبتلا” suggest personal or self-consecration, i.e. dedicating solemnly to a service or goal “تبتل.”

9. The *mashrege's* (*sunrise's locus*) and the *maghrebe's* (*sunset's locus*) Lord; no an *elaha* (*a deity*) except Him; so *ittakhe-thobo*⁷ (*let. take and make you^z Him*) Custodian.⁸ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَأَتَّخِذْهُ وَكِيلًا ⑨
10. And *issber* (*let hold you^s on patiently*) over what they^z say and let-[you^s] forsake them a beautiful forsaking. وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا ⑩
11. And let [you^s] Me and the deniers, the boon^{w9} possessors; and [you^s] reprieve them a little. وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ⑪
12. Verily *laday*¹⁰ (*directly and possessively from*) Us (*are*) shackles and a *Jabeeman*¹¹ (*intensely-blazing Fire*).^w إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ⑫
13. And a *tta'aaman*^x (*wheat/edible/food-grains*)^x choke-possessor and a painful torment. وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ⑬
14. Day tremors^w the Earth^w and the mountains and were-she^y the mountains *katheeban* (*sand concretion-/superposed*) *maheelan*¹² (*pouring dispersedly*). يَوْمَ تَرْتَجِفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ⑭
15. Verily We sent to you^b a messenger, a witnesser-/testifier on you;^b just-as We sent to Pharaoh a messenger. إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ⑮
16. Then disobeyed Pharaoh the messenger; so We took him a taking *wabeelan* (*noxious/noxiously*). فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ⑯
17. Then how *tattaqoona* (*you^x reverentially guard not to displease Allah*) *en* (*if*) unbelieved you,^c a day [*it*^x]/[*He*]¹³ makes the children aged. فَكَيْفَ تَنْفِقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ⑰
18. The Heaven^w (*is*) fissuring by it;^x His promise [*was*] *mafoolan*¹⁴ (*that which is inevitably done/fulfilled*). السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ⑱
19. Verily this^w (*is*) a reminder,^{w15} so whoever [*he*] willed *ittakbatha*¹⁶ (*he took and made*) to his Lord a path. إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ⑲

⁷ The word “إِتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

⁸ See the Lexicon attached to this Translation for the meaning of “وَكِيلٌ.”

⁹ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See لسان.

¹¹ The word “الْجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See الرَّاغِب.

¹² The word “مَهِيلًا” I could *not* find it, looking in many Arabic-Arabic Dictionaries or linguistic books *per se*. However, according to القرطبي narrating what Ibn abbas says: “مَهِيلًا” = liquid, pouring dispersing sand.

¹³ The hidden pronoun in “يَجْعَلُ” = makes, could refer to “day” or to Allah, so *both* could apply.

¹⁴ The word “mafoolan” = “مَفْعُولًا”, is an objective, singular masculine noun, for which there is no English equivalent.

¹⁵ The word “التَّذْكِرَةُ” means *that which reminds or by which one is reminded*. See البصائر.

¹⁶ The word “إِتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

20. Verily your^t Lord knows: verily you^g up¹⁷ short of the night's^x two thirds and its^x half and its^x third and a *tta'efa'ton*^w (a: band/group/faction/party)^w of them that (are) with you;^g and Allah fates the night^x and the *naha'ra*^x (between sunrise and sunset);^x [He] knew that never *tohssobo*¹⁸ (you^z comprehensively reckoned it^x) so [He] relented on you;^b so let-read you^z what easily-availed of The Qur'aan;^x [He] knew that (there) shall be of you^b patients and others striking in the Earth^w *yabtaghona* (earnestly questing they^z) of Allah's munificence; and others mutually they^z fight in Allah's path; so let-read you^z what easily-availed of it;^x and *a'qemo*¹⁹ (let-you^z up-to-fulfill obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill obligations of) the Zakata^{w20} (prescribed percentage of personal possessions)^w and they^z requited Allah a requital^x *hasanan* (ultimate meritorious deed); and what you^z advance for yourⁿ selves^w of a *kbayren*²¹ (desirable/possession/worship) you^z find it^x *enda* (by munificence of/by Rule of) Allah; it^x (is) *kbayran* (superior/worthier) and a greater remuneration; and *istaghfero*²² (let-you^z seek forgiveness from) Allah; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِ
الَّيْلِ وَنِصْفَهُ، وَثُلَاثُهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ
مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ
أَن لَّنْ نَّحْصُوهُ فَنَابَ عَلَيْكُمُ فَاقْرَأُوا مَا
يَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ
مِنْكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي
الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ
وآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ
فَاقْرَأُوا مَا يَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَوَاتُوا الزَّكَاةَ وَقَرِّضُوا لِلَّهِ قَرْضًا حَسَنًا
وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدْهُ عِنْدَ
اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّهِ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٣﴾

آياتها
56
Ayah

سُورَةُ الْمُزَّمِّلَاتِ
Surato Al'Muddathe're
(He-Who-cloaked-himself)

ترتيبها
74
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹⁷ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف".

¹⁸ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁹ The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you^f are commanded to: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

²⁰ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

²¹ The word "خير" = "kbayron," and grammatically inflected "kbayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

²² The word "استغفروا" = "اطلبوا الغفران" = "[you] seek forgiveness." In English there is no seemingly way to say: "استغفروا" per se. So I settled for saying: "[you] seek forgiveness." +

1. *Ya'ayouba* (O, *you*^s) the *Mudda'tbthero*¹ (*he who cloaked his self*). يَا أَيُّهَا الْمُدَّثِّرُ ١
2. Let-up² [*you*^s], then let-warn [*you*^s]. فَرَأَيْدُرُ ٢
3. And your^t Lord *kabber*³ (*let say [you^s]: Allaho Akbar*). وَرَبَّكَ فَكَبِّرُ ٣
4. And your^t garments so let-purge⁴ [*you*^s]. وَبِئَابِكَ فَطَهِّرُ ٤
5. And the *rojza*⁵ (*idols/idols' worship*) so let-forsake [*you*^s]. وَالرَّجْزَ فَهْجُرُ ٥
6. And let-not [*you*^s] *tamnon*⁶ (*grace a boon*^w) (*to*) *tastakthero*⁷ (*[you^s] seek-more*). وَلَا تَمْنُنْ تَسْتَكْثِرُ ٦
7. And for your^t Lord *issber*⁸ (*let-hold on patiently [you^s]*). وَلِرَبِّكَ فَاصْبِرُ ٧
8. Then if (*had been*) blown in the trumpet. فَإِذَا نُفِرَ فِي الْأُنْفُورِ ٨
9. Then *tha'leka* (*afar-that-it/that*)^x (*is*) then-day a day arduous. فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩
10. Over the unbelievers (*it^x is*) other than easy. عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ١٠
11. *Tharrney*⁹ (*let-alone [you^s Me]*) and whom^p I created lonely.¹⁰ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١
12. And I made for him a possession extended. وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢
13. And sons witnesses/testifiers. وَبَنِينَ شُهَدَاءَ ١٣
14. And I facilitated for him *tambedan*¹¹ (*extended facilitation*). وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤
15. Afterwards [*he*] covets that [*I*] augment [*him*]. ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥
16. Not-at-all;¹² verily he [*was*] for Our *Ayat*^w a stubborn/perverse.¹³ كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ١٦

¹ The word "Muddatbir" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophet-hood* and its multiple burdens.

² There is a *distinction* between "قام" = "upped" = "got up or rose" (in the *intransitive* sense, and "stood" = "وقف".

³ The word "kabbar" means let say [*you*^s] *Allaho-Akbar*=Allah antedates/precedes or Bigger vis-à-vis Time, than all and everything). Thus, when a Muslim hears the call for the Prayer "Allaho Akbar" he should leave everything and anything, save life or possession threatening situation, and proceed to perform the Prayer.

⁴ Your "garments" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See القرطبي.

⁵ The word "رجز" has several meaning: successive filthy and perturbing torments. Also it includes Satan's whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship. See اللسان.

⁶ The word "من" in "تمنن" means "نعمه تمنعها." That a "boon you graces it."

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give something and then you expect more than it in return.

⁸ With respect to all the duties and demands of you mission or work towards your Lord.

⁹ The word "tharr;" = "let alone" has no English equivalent *per se*, so we transliterate and parenthetically explain.

¹⁰ The word "وحيدا" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's "lonely."

¹¹ The word "تمهيدا" is an *infinitive noun*. So, the word "extended" used to qualify such a noun to sate the purpose.

¹² The word "كلا" is an article of negation particularized for deterrence and prevention.

¹³ The word "عنيدي" = "perverse" which is "نعت" = *epithet*, in grammatical term "adjective" for "jabbaren." In this case it is *specific for distinction* construct, hence perverse. See إعراب القرآن، لمحمود صافي.

17. [I] shall overburden him ascendingly. سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾
18. Verily [he] thought and [he] appraised. إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So (*had been*) killed [he], how [he] appraised.¹⁴ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (*had been*) killed [he] how [he] appraised. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [he] looked.¹⁵ ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [he] frowned and [he] precipitated.¹⁶ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [he] reversed (*walked away, showing his rear*) and *istakebara*¹⁷ ([he] affirmed his prideful haughtiness). ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. Then [he] said: *en* (*not*) this except a magic (*being*) legacyed (*as relics*).¹⁸ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُؤْتَرٌ ﴿٢٤﴾
25. *En* (*not*) this except the human's say.^x إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. Shall *issley*¹⁹ ([I] broil/ burn) him (*on/ by*) *sagar*^w (*intensely-flaming-Fire that tosses its associate/ companions*).^w سَأُضِلِّيهِ سَقَرٌ ﴿٢٦﴾
27. And what *adraka* (*profoundly caused you^g to know*) what (*is*) *Sagarr*^w (*intensely-flaming-Fire that tosses its associates/ companions*).^w وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
28. Not leaves-unchanged [*she*] and not deserts (*forsakes any of them alone*) [*she*]. لَا بُعْثِي وَلَا نَذْرٌ ﴿٢٨﴾
29. *Lamvabaton*^{w20} (*iteratively emaciating/ blackening/ tossing*) -*she*^y for the humans. لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾
30. On it^w (*are*) a nineteen. عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's^w companions except angels; and not We made *eddata*^w (*that which is numerated or counted*)^w them except an essay^w for whom^r they^z unbelieved; to *yastayqena* (*affirmably-ascertain*) who^r *oto* (*had been*) accorded they^z the book^x and [*to*]²¹ *yaḥdada* (*further*²² *augment*) who^r they^z believe وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرَدَّادَ الَّذِينَ آمَنُوا إِيَّانَا وَلَا يَرْآبَ الَّذِينَ أُوتُوا

¹⁴ The word “فُقِلَ” constructed in the passive, means: *be cursed he*.

¹⁵ The word “نَظَرَ” means *deliberately considered*.

¹⁶ The word “بَسَرَ” means acted prematurely, or precipitately. See *الراغب*.

¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word..

¹⁸ The word “يُؤْتَرُ” means *to be taken as*, in this case, for lack of better reason, claims that the Qur'aanic *Ayat* are to be taken as none but *relics* of the old being quoted.

¹⁹ The word “اصلي” transliterated “*issley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁰ The word “لَوَاحَةٌ” means she who *changed*. The Arabs say: *لا حة البرد أم لاهة الحزن*, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the “*intense flaming fire*” changed them to such an extent they are no more identifiable.

²¹ The word “يزداد” is “فعل مضارع منصوب لأنه معطوف على يستيقن” hence the implied [*to*] in the square brackets.

²² The word “يزداد” implies greater *intensity*, and *التتاج* says it is “ابلع.” So *further* is prefixed for this purpose.

belief; and not suspect who^r (*had been*) given they^z the book^x and the believers; and to say they^z who^r in their hearts (*is*) an illness²³ and the unbelievers: what wanted Allah by this a parable/example; like *tha'leka* (*afar-that-it/that*)^x misleads Allah whom^r [He] wills and *yahdey* ([He] *divinely-guides*) whom^r [He] wills; and not knows your^t Lord's soldiers except Him; and not it^w except a reminiscence^w-/remembrance,^{w24} for the humans.

الْكَذِبَ وَالْمُؤْمِنُونَ وَلَقَوْلَ الَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا
هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

32. Not-at-all;²⁵ by²⁶ the moon.

كَلَّا وَالْقَمَرَ ﴿٣٢﴾

33. By²⁷ the night^x *edh* (*whereas*) [*it*^x] reverses.

وَاللَّيْلَ إِذَا أَذْبَرَ ﴿٣٣﴾

34. By²⁸ the morning^x *edha* (*whence/when*) it^x brightens.

وَالصُّبْحَ إِذَا أَصْفَرَ ﴿٣٤﴾

35. Verily it^w (*is*) an *ebda*^{w29} (*a lone/any-one*)^w (*of*) the *koba're*³⁰ (*biggest*)-she.^y

إِنَّهَا لَأَحَدَى الْكُبَرِ ﴿٣٥﴾

36. *Natbeeran* (*iterative warner*) for the humans.

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

37. For whomever [*he*] willed of you^b to advance or (*to*) delay [*he*].

لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

38. Every a self^w by what it^w earned (*is*) a pawn-she.^{y31}

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except the *yamenee* (*right-side's*) companions.^x

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

40. In paradises^w/gardens^w mutually querying they.^z

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

41. *A'n* (*regarding*) the criminals.

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

42. What threaded/pervaded you^b in *Sagar*^w (*intensely flaming-Fire that tosses its associates/companions/residents*).

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

43. Said they^z: [*we*] were not of the prayers.³²

قَالُوا لَوْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

²³ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

²⁴ The word "ذكري" could mean *muchness* of "reminiscence/remembrance". See *الراغب*. Based on this great *Ayah*, "And if the Satan (*causes*) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

²⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

²⁶ In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "القمر," so we start with the word "by" and not "و" as "و" will *not* suffice the meaning.

²⁷ Ibid, only here this is with respect to the "night."

²⁸ Ibid, only here this is with respect to the "morning."

²⁹ See the *Lexicon* attached to this *Translation* regarding "أحد".

³⁰ The word "الكبر" is the *feminine* of "الأكبر" = "the biggest," See *الهادي*.

³¹ The word "pawn" is *feminized* because it is in reference to "النفس," which a *feminine gender in Arabic*.

³² The word "prayer," as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

44. And [we] were-not *nutt'emo* (giving to: ingest/feed) the *meskeena* (not having sufficient material possessions). وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾
45. And we were wading with the waders. وَكُنَّا نَحْوُضُ مَعَ الْخَافِضِينَ ﴿٤٥﴾
46. And we were denying by the *Deen's* (*Requital's*) Day.³³ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾
47. Until *atana*^x (happed on/ came to us) the certitude.^{x34} حَتَّىٰ أَتَنَّا الْيَقِينَ ﴿٤٧﴾
48. So benefits them not the intercessors' intercession.^w فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾
49. So what (*is*) for them *a'n* (regarding) the reminiscence^{w35} (*Qur'aan/ message*) they^z (are) shunners. فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they (were wild) asses *mustanfaraton* (fleeing-affrights^w). كَانَهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾
51. Fled-she^y from [a lion]/catchers.³⁶ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
52. Rather wants every *emre'en*³⁷ (mature/perfect manliness possessor) of them *youa'ta* (to be accorded [he]) writs *munashsharatan* (that had been iteratively spreads-she^y). بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنْشَرَةً ﴿٥٢﴾
53. Not-at-all³⁸; rather they^z fear/know³⁹ not the Hereafter.^w كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾
54. Not at all; verily it^{x40} (*is*) a reminiscence^{w41} (*Qur'aan*^x). كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾
55. So whoever [he] willed, [he] remembered it.^{x42} فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾
56. And not remember they^z except if/that Allah wills; He (*is*) *ablo*⁴³ (worthy/possessor/master) (of) the *taqwa* (reverential guarding against the displeasure of Allah) and *ablo* the forgiveness.^w وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفْرِ ﴿٥٦﴾

آياتها
40
Ayah

سُورَةُ الْقِيَامَةِ
Surato Al'Qeyama'te
(The Resurrection/Doom)

ترتيبها
75
The Order

³³ That is The Judgment's Day where everyone is recompensed accordingly.

³⁴ The word "اليقين" means death.

³⁵ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

³⁶ The word "قصور" could mean, besides "lion," "the thrower" or "the catcher." See الراغب.

³⁷ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل و, the human = الإنسان و, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

³⁸ The word "كلا" is an article of negation particularized for deterrence and prevention.

³⁹ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴⁰ The pronoun "هـ" in "إنه" refers to the "right" that is the Qur'aan is message from Allah.

⁴¹ See footnote 6238 above regarding: "التذكيرة."

⁴² The pronoun "هـ" in "نذكره" refers to the Qur'aan as the message from Allah. Thus, [it] is suffixed.

⁴³ The word "أهل" = ablo, means "worthy of" or "possessor of" or "master of." +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. No.¹ *Oqsemo* ([I] oath) by The *Qeyamatey's*^w (Judgment) Day. لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ١
2. And no. *Oqsemo* ([I] oath) by the self^w the *lanwama'te* (iterative blamer).^w وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ٢
3. Does reckon the mankind that never [We] gather his bones. أَبْحَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ٣
4. *Bala*² (certainly-not); *Qadireen*³ (We are capable of: effecting, giving, doing, enforcing, or influencing) on that *nusanwe* ([We] erect/even/set) his fingertip.⁴ بَلَىٰ قَلِيلٍ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ٤
5. Rather wants the mankind to *yaffora*⁵ (debauch/rip-off the religious cover) [he] ahead (of) him.⁶ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٥
6. [He] asks: *ayyana*⁷ (when, which momentous period) (is) The *Qeyamatey's*^w (Judgment's) Day. يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ٦
7. So if⁸ lightened (*daz̤zled/daz̤zed*) the sight. فَإِذَا بَرِقَ الْبَصَرُ ٧
8. And the moon eclipsed/imploded. وَحَسَفَ الْقَمَرُ ٨
9. And (had been) gathered the sun^w and the moon.^x وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ٩
10. Says the mankind then-day: where (is) the *majarro* (fleeing to: place/locale). يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَإِنَّ الْمَرَّةَ ١٠
11. Not-at-all;⁹ no *waz̤ara* (mountainous-refuge).¹⁰ كَلَّا لَا وَزَرَ ١١
12. To your^t Lord then-day (is) the *mustagarro*¹¹ (permanent-abode/ultimate realization). إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٢
13. *Younabba'o* (to be informed by piece-of-significant-and-availing-news) the mankind then-day by what: [he] advanced and tarried [he]. يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ١٣

¹ The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath, see footnote of (S56: 75-76).

² The word “*bala*”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the *Lexicon* attached to this Translation for more elaboration.

³ The word “*قادر*” is masculine subjective noun, meaning: he who possesses power, capacity and efficiency to measure and effect.

⁴ The word “*بنان*” means the fingertip or the finger on the basis of calling the whole by its part.

⁵ The word “*يفجر*” to become or be “*فاجر*”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips-off such a cover he exceeds the bounds. See الرأغب for the word “*فاجر*.”

⁶ The word “*امامه*” means that which is ahead of him, i.e. his life time. That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does not and continues to be “*فاجر*” by wanting to “*يفجر*.”

⁷ The word “*ayyana*” = “*أَيَّانَ*” really is “*أي أوان أو أي حين*” but with reverence and magnanimity for whatever “*أَيَّانَ*” was used for. See المعجم النحر which period, a specific and important (momentous) occurrence happen.

⁸ The particle “*إذا*” is a future adverbial conditional article hence it is “if” not “when.”

⁹ The word “*كلا*” is an article of negation particularized for deterrence and prevention.

¹⁰ The word “*الوزر*” with “*الز*” و “*الز*” و “*الز*” means mountainous refuge, not any refuge. See البصائر.

¹¹ Clearly for the realization of anything in this world requires time and place to happen in it semi-permanently.

14. Rather the mankind (*is*) over [himself] a baseeraton (*witnesser/ testifier/ discernment-evidence*).^w بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝١٤
15. And albeit [*he*] cast his apologies.^w وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ ۝١٥
16. Let not move [*you*^s] by it^x your^t tongue to hasten [*you*^s] by it.^{x12} لَا تَحْرَكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝١٦
17. Verily on Us (*is*) its^x gathering and its^x reading.¹³ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٧
18. So *edha* (*when/whereas*) We read it^x then *ettabe'a* (*let-closely-follow* [*you*^s]) its^x Qur'aana/ reading.¹⁴ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝١٨
19. Afterwards verily on Us (*is*) its^{x15} elucidation.^x ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝١٩
20. Not-at-all;¹⁶ rather you^z love the hastener.^w كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢٠
21. And you^z leave the Hereafter.^w وَتَذَرُونَ الْآخِرَةَ ۝٢١
22. Faces then-day (*are*) sparkling-delighters.^{ym} وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۝٢٢
23. To its^x Lord (*are*) lookers^{ym} [*they*^{ym}]. إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣
24. And faces then-day (*are*) precipitators^{ym} [*they*^{ym}].¹⁷ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝٢٤
25. Presume [*it*^w] (*to be*) done by it^w a back-breaker^w (*calamity*). تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝٢٥
26. Not-at-all.¹⁸ *Edha* (*when/whereas*) it^w reached the collarbones. كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ۝٢٦
27. And (*had been*) said: who^a (*is*) *ra'qen*¹⁹ (*curer/ lifter*). وَقِيلَ مَنْ رَاقٍ ۝٢٧
28. And [*he*] presumed verily it^x (*is*) the separation. وَظَنَّ أَنَّهُ الْفِرَاقُ ۝٢٨
29. And wrapped^w the leg by the leg. وَاللَّفَافَتِ السَّاقُ بِالسَّاقِ ۝٢٩
30. To your^t Lord then-day (*is*) the drive. إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝٣٠
31. So neither *ssaddaqa* (*affirmed as credible*) [*he*] and nor [*he*] prayed. فَلَا صَدَقَ وَلَا صَلَّىٰ ۝٣١
32. [And,] but denied [*he*] and [*he*] diverted. وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝٣٢

¹² The pronoun “هـ” in “به” refers to the Qur'aan which is *masculine singular*.

¹³ Similarly, the pronouns “هـ” in “جمعه” and “قرآنه” both refer to the Qur'aan, which is *masculine singular*.

¹⁴ Similarly, the pronouns “هـ” in “قرآنه” and “قرآنه” both refer to the Qur'aan, which is *masculine singular*. And says: “قرآنه” “اللسان” means *its reading*. Clearly The Qur'aan is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen Surah.

¹⁵ The pronoun “هـ” in “بيانه” refers to the Qur'aan which is *masculine singular*.

¹⁶ See footnote 9 above for “كلا.”

¹⁷ The word “باسرة” comes from “بسر” which means acted prematurely, or precipitately. See *الراغب*.

¹⁸ See footnote 9 above for “كلا.”

¹⁹ The word “راق” lends itself to *two distinct* meanings: (1) *curer, treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See *القرطبي*.

33. Afterwards [he] went to his family struttingly.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِئُ ﴿٣٣﴾

34. Woe for you⁸ then woe.

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٤﴾

35. Afterwards woe for you⁸ then woe.

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

36. Does reckon the mankind that [he] (is to be) left a neglect.²⁰

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

37. Has not been [he] *nutfatan* (sperm-drop^w) of semen^x (to be) ejaculated.

أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾

38. Afterwards [he] [was] *alaga'ten*²¹ (adherent-suspender-/blood-clot);^w then [He] created then *samwa* ([He] erected/evened).

ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَّىٰ ﴿٣٨﴾

39. Then [He] made of him the pairs,²² the male and the female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

40. Is not *Tha'leka* (afar-that-He/that)^x (is) surely *Qa'deren*²³ (He-Who is capable of: giving/doing/enforcing/ or influencing) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

آيَاتُهَا
31
Ayah

سُورَةُ الْاِنْسَانِ
Surato Al'Ensa'ne
(The Mankind)

تَرْتِيبُهَا
76
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Has *ata*^x (happed on/ came)^x on the mankind^x a while of The *Dahre*¹ (Eternal-Time) not [he] was a thing *mudhkoran*² (he-it which was rememberable, mentionable).

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾

2. Verily We created the mankind^x of *nutfaten* (sperm-drop)^w *amsha'jen* (hue-admixture), essaying him [We]; so We made him *sameean* (keen bearer) *basseeran* (keen: seer/ insightful).

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

²⁰ That is left to be aimless or without any purpose in life.

²¹ The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage).

²² The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similar, i.e. the look-likes.), (3) hues. See اللسان.

²³ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing. +

¹ There is no English single-word to mean "الدهر" = The Dahar = Eternal Time, or "العصر" = Epochal Time versus "الوقت" = time.

² The word "mudhkoran" is masculine, singular objective noun, meaning he who mentioned or remembered, with no English equivalent.

3. Verily We *badayna* (*We divinely-guided*) him the path, either (i) a thanker [he] or a *kafooran*³ (*iterative unbeliever/ingrate [he]*). وَإِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرًا وَإِنَّمَا كَفُورًا ﴿٣﴾
4. Verily We prepared for the unbelievers chains and shackles and a *Sa'era*^w (*intensely kindling Fire*).^w وَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
5. Verily the *abrara*⁴ (*the dutiful and righteous*), drink from a goblet^{w5} [was] its^w blend *kaforan*⁶ (*well in Paradise/camphor*). إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
6. A well^w drink [by]⁷ it^w Allah's *eba'do* (*worshippers-/submitters/slaves*) they^z burst-off it^{w8} *tafferan*⁹ (*intense burst-off*). عَنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. Fulfill¹⁰ they^z the vow and they^z fear/know¹¹ a day [was] its^x evil raging/regnant. يَوْمُونَ بِالْأَنذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And *youtt'emon*a (*they^z give to: ingest/feed*) the *tta'aama* (*wheat/edible/food*)^x over His/its^{x12} love, (to): a *meskee'nan* (*not having sufficient material possessions*) and an orphan and a captive. وَيُطْعِمُونَ الطَّعَامَ عَلَى حَيْثُ وَصَّيْنَا وَنَتِيمًا وَأَسِيرًا ﴿٨﴾
9. Verily only *nutt'emokom* ([we] feed you^b) for Allah's Face;¹³ neither [we] want from you^b requital and [nor] thanks.¹⁴ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾
10. Verily we fear/know¹⁵ from our Lord a day grimacer *qamtтарeran*¹⁶ (*obstinate/long-rainy day*). إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُوبًا قَطَرِيرًا ﴿١٠﴾
11. So precluded them Allah evil (of) *tha'leka* (*afar-that-it/that*)^x [the] day and [He] cast (to) them gladness and happiness. فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّهْم نَصْرًا وَسُرُورًا ﴿١١﴾
12. And [He] requited them by what *ssabaro* (*they^z had held on patiently*) a paradise^w/garden^w and a silk. وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾
13. Reclining they^z in it^w on the couches, neither see مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا

³ The word "كُفُور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁴ See the *Lexicon* attached to this Translation for fuller meaning associated to this great word.

⁵ Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage.

⁶ The word "كافور" has at least two distinct meanings: (1) a well in Paradise and (2) camphor. See التاج.

⁷ The word "بها" mean "منها," see مغني اللبيب، ابن هشام.

⁸ The word "يُفَجِّرُونَهَا" that is wherever and whenever they desire, they "burst it off."

⁹ The word "تفجير" = absolute objective, i.e. an infinitive noun, hence "intense" is used to intensify "burst off."

¹⁰ The word "يوفون" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it.

¹¹ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹² The pronoun "هـ" in "حبه" could refer to Allah or the food itself. See القرطبي.

¹³ The phrase "for Allah's Face" is a lofty Arabic tongue expression meaning for Allah's pleasure/Allah's sake.

¹⁴ The word "شكورا" means multitudinousness of thanks, or doing the utmost of thanks.

¹⁵ Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶ The word "قمطير" is also said to be the long, cloudy-and raining day. See الهادي و اللسان و العين.

they^z in it^w sun,^w nor *zambhareran* (freezing-cold^w).

شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

14. And nighing^w on them its^w shades; and *thollelat* (had been made near and easy) its^w plucks *ta'htlela*¹⁷ (a sure nearness and ease).

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا

نَذِيلًا ﴿١٤﴾

15. And (to be/being) circumambulated on them by receptacles^w of silver^w and glasses^w (which) were glass-bottles.^w

وُطِئَتْ عَلَيْهِمْ يَافِيَةٌ مِّنْ فِضَّةٍ وَكَؤَابٍ كَانَتْ

قَوَارِيرًا ﴿١٥﴾

16. Bottles^w of silver^w they^z measured it^w an exact measurement.¹⁸

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُهَا قَدِيرًا ﴿١٦﴾

17. And *yusqawna*¹⁹ (they^z are being availed drink) in it^w goblet²⁰ [was] its^w blend (is) ginger.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾

18. A Well^w in it^w (being) named *Salsabeela*.²¹

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

19. And circumambulate on them children (that had been made) immortals; if you^s saw them reckoned them you^s pearls^w *manthura*²² (that which has been scattered).

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ

حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

20. And if saw you^s afterwards saw you^s *naeeman* (permanent mental and physical delights in the highest chambers of Paradise) and a big proprietorship.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعِيمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾

21. Over them clothes (of) fine silk green and brocade; and (had been) adorned they^z (by) bracelets of silver^w and their Lord *saqa*²³ (availed drink to) them *tahooran* (that which was iteratively purged and it's purging others).

عَلَيْهِمْ ثِيَابٌ سُتْدُوسٌ خُضَرٌ وَإِسْتَرْقٌ

وَحُلُوفٌ أَسَاوِرٌ مِّنْ فِضَّةٍ وَسَقَاهُمْ

رُبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. Verily this [was] for you^b a requital and [was] yourⁿ endeavor²⁴ *mashkora* (that which was thanked).

إِنَّ هَذَا كَانَ لَكُم جَزَاءً وَكَانَ سَعْيُكُمْ

مَشْكُورًا ﴿٢٢﴾

23. Verily We *nazʿala* (iteratively descended) We on you^g The Qur'aan^x *tan'zeelan*²⁵ (an absolute-descending).

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

¹⁷ The word "تذليلًا" is infinitive noun, intensifying the action of its verb. No English equivalent for both words of "thollelat" or "that'lela." Hence, the transliteration and parenthetical explanation.

¹⁸ The word "تقديرًا" is infinitive noun, so exact is stated to qualify it to indicate the infinitive noun.

¹⁹ The word "يسقون" is rooted in "اسقى" which is more intense than "سقى," as "اسقى" means availed the drink for (someone), to be drunk as and when needed. See الراغب.

²⁰ Not linguistically per se but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage.

²¹ The word "سلسبيلًا" is name of well in Paradise whose drink is rather wholesome and satisfying. See اللسان.

²² The word "منثورًا" is masculine, singular, objective noun, meaning that which was scattered. No English equivalent.

²³ The word "اسقى" in "اسقاهم" is more intense than "سقى," as "اسقى" means availed the drink for (someone), to drink it as and when needed. See الراغب.

²⁴ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم." See اللسان, and الصائر.

²⁵ The word "تنزيلًا" is "مفعول مطلق للتمييز" = objective complement for specification or distinction. In this case definitely from Allah and is an absolute descending over more than twenty three years.

24. So *issber* (let-hold on patiently [you^s]) for your^t Lord's rule; and let-not [you^s] obey of them a sinner or a *kafooran*²⁶ (multitudinous unbeliever/ingrate).
 فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا
 أَوْ كُفُورًا ﴿٢٤﴾
25. And let-remember [you^s] your^t Lord's name *bukratan*²⁷ (early-dawn)^w and *aseyla*²⁸ (late afternoon to sunset).
 وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾
26. And of the night then let-kowtow [you^s] for Him and *sabbet*²⁹ (let-say [you^s]: *subhana Allah to*) Him nightly longly.
 وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ
 لَيْلًا طَوِيلًا ﴿٢٦﴾
27. Verily these they^z love the Hastener^{w30} and they^z leave beyond³¹ them a day-heavy.
 إِنَّكَ هَؤُلَاءِ تُحِبُّونَ الْعَاجِلَةَ
 وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, *tabdelan*³² (absolute substitution).
 نَخْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ
 وَإِذَا شِئْنَا بَدَلْنَا أَمَثْلَهُمْ تَبْدِيلًا ﴿٢٨﴾
29. Verily this^w (is) a reminder,^{w33} so whoever [he] willed *ittakbatha*³⁴ ([he] took and made) to his Lord a path.
 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَى
 رَبِّهِ سَبِيلًا ﴿٢٩﴾
30. And not will you^z except that Allah wills; verily Allah [was] Omniscient, *Hakeeman*³⁵ (infinite *hekma*^h Possessor).
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ
 اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. [He] admits whom^p [He] wills in His mercy^w; and the *dha'lemeena* (injustice-doers), [He] prepared for them a painful torment.
 يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
 وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

²⁶ The word “غُفُورٌ” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.
²⁷ The word “bukratan,” literally means the time between Fajr (early dawn) Prayer and sunrise.
²⁸ The word “aseyla,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.
²⁹ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.
³⁰ That is to say this world, which goes rather fast and after all it is transitory.
³¹ The word “وراءهم” in “وراء” means:
 (1) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”
 (2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”
 (3) ولد الولد. So, here (1) clearly applies.
³² The word “تبديلاً” is “مفعول مطلق لتأكيد الفعل,” that is infinitive objective noun to intensify its verbal meaning, here a substitution. Hence, the word “absolute” is used to intensify such a substitution.
³³ The word “التذكيرة” means that which reminds or by which one is reminded. See البصائر.
³⁴ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.
³⁵ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”
³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word. +

- | | |
|--|--|
| 1. By ¹ the <i>mursala'te</i> ^w (<i>sent-emissaries</i>) ^{w2} consecutively. ³ | وَالْمُرْسَلَاتِ عُرْفًا ١ |
| 2. Then the tempests ^w (<i>are</i>) tempesting/tempestuously. ⁴ | فَالْعَاصِفَاتِ عَصْفًا ٢ |
| 3. Then the spreaders ^{w5} (<i>are</i>) spreading/spreadingly. | وَالنَّاشِرَاتِ نَشْرًا ٣ |
| 4. Then the allotters ^w (<i>are</i>) allotting. ⁶ | فَالْمُرِقَاتِ فَرَقًا ٤ |
| 5. Then the <i>mulgeyat'e</i> ^{w7} (<i>addressors who cast locution directly depositing it where it belongs</i>) ^w <i>thekra</i> (Qur'aan/ message). | فَالْمُلْقِيَاتِ ذِكْرًا ٥ |
| 6. An excuse or a warning. | عَذْرًا أَوْ تَذَرًا ٦ |
| 7. Verily only what you ^z (<i>are being</i>) promised (<i>is</i>) surely befalling. | إِنَّمَا تُوعَدُونَ لَوَفْعٍ ٧ |
| 8. Then <i>edha</i> (<i>when/whereas</i>) the stars ^w (<i>had been</i>) effaced-she. ^y | فَإِذَا النُّجُومُ طُمِسَتْ ٨ |
| 9. And <i>edha</i> (<i>when/whereas</i>) the Heaven ^w (<i>had been</i>) gapped-she. ^y | وَإِذَا السَّمَاءُ فُجِّرَتْ ٩ |
| 10. And <i>edha</i> (<i>when/whereas</i>) the mountains ^x (<i>had been</i>) snapped-she. ^y | وَإِذَا الْجِبَالُ سُفِّتْ ١٠ |
| 11. And <i>edha</i> (<i>when/whereas</i>) the messengers ^x (<i>had been</i>) appointed-she. ^y | وَإِذَا الرُّسُلُ أُوْتِنَتْ ١١ |
| 12. For which day (<i>had been</i>) they ^z postponed-she. ^y | لِأَيِّ يَوْمٍ أُخِّلَتْ ١٢ |
| 13. For The Sunderance ⁸ Day. | لِيَوْمِ الْفَصْلِ ١٣ |
| 14. And what <i>adra</i> (<i>profoundly caused to know</i>) you ^g what (<i>is</i>) The Sunderance Day. ⁹ | وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ١٤ |
| 15. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/bane/woe</i>) then-day for the deniers. | وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٥ |

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “*المرسلات*,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

² The word “*المرسلات*” (*emissaries*^w) is *feminized* because it is a “*broken plural*.” They are considered by the majority of Qur'aan commentators to mean the “*winds*” (see *القرطبي* for example who states this fact). Others say: *the angels*, or *the messengers with their messages* from Allah.

³ The word “*عُرْفًا*” means *consecutive*, like the horse's mane (called “*غُرْف*”) whose *hair follow consecutively*. Similarly, the Arabs say: *الناس إلى فلان عرف واحد* = the people to so and so are one-consecutiveness. See *القرطبي*.

⁴ The word “*العاصفات*” could mean those *tempest winds* that *storm the husks*, as in Arabic “*عصف*”=the husk.

⁵ The word “*الناشرات*” could mean the *angels that spread the winds*. And the word “*النشر*”=resurrection, i.e. *quicken the dead of the vegetations*. See *القرطبي*.

⁶ The word “*المرقيات*” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both. See *القرطبي*. The reason for the superscript [w] is because the word “angels” in Arabic is a “*broken*” plural so it is *feminized*, hence it *qualifier* is likewise.

⁷ The word “*الملقيات*” is the plural of “*الملقية*.” And “*الملقيات*” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and is *feminized*. And “*الملقيات*” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that *annunciate* or *address* Allah's message, such as the Qur'aan to the people or the messengers. I *cannot* find an English word which *embodies a subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “*الملقيات*” do. So, I resorted to *transliteration*.

⁸ That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

⁹ Ibid.

16. Have not [We] (*caused to*) perish the firsts. أَلَمْ تَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [We] follow them by the lasts. ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Like *tha'leka* (*afar-that-it/that*)^x [We] do by the criminals. كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers. وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [We] created you^b of a water *maheen*¹⁰ (*be-it which is feeble/miniscule/and despicable*). أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾
21. Then We made it^x in *qararen* (*sank-abode*) *makeenen*¹¹ (*firmly stable*). فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. To a fate/measure *ma'aloomeen* (*that which is known*). إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so *ne'ama* (*most excellent*) (*are*) The *Qa'deroona* (*Fate/measure: Effecters*). فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers. وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [We] made the Earth^w *kefatan* (*repository*). أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (*Of*) quicks¹² and dead/decedents. أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We made in it^w anchors¹³ (*catches/fasteners-stabilizers*) soarsers;^w and *asqa*¹⁴ (*availed drink*) We you^b water *foratan*¹⁵ (*staunchly palatably-good*). وَجَعَلْنَا فِيهَا رَوْسِيَ شَاخِخَاتٍ وَأَسْقَيْنَكُمْ مَاءً فَرَاتًا ﴿٢٧﴾
28. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers. وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you^z to what you^c were by it^{x16} denying you.^z أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾
30. Let-launch you^z to a shade, possessor (*of*) three bands.^w أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [*i*^x] and nor [*i*^x] enriches/suffices from the flame. لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾
32. Verily it^w casts by sparks like *qass're*¹⁷ (*massive firewood chunks*). إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

¹⁰ "Mabeen" is singular, masculine, objective, noun meaning: *that which is feeble, miniscule, and despicable*.

¹¹ The word "مَكِينٌ" = عَلَى وَزْنِ فَعِيلٍ, hence affirming the *intensity* of its *status* or *activity*, so for lack of a corresponding word "firmly" is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

¹² The word "أَحْيَاءَ" is subjective, masculine, plural noun. It means: *they who are alive*. The word "quicks" mean "أَحْيَاءَ", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

¹³ That is the mountains.

¹⁴ The word "أَسْقَيْنَاكُمْ" rooted in "أَسْقَى" and not "سَقَى." And "أَسْقَى" means *availed water for drinking*. See الرَّاغِبِ.

¹⁵ The word "فَرَاتٍ" means *staunchly palatably-good*. See اللِّسَانِ

¹⁶ The pronoun particle "هـ" in "بِهِ" is in the masculine as it refers to the "العَذَابُ" = *torment*, in Arabic a masculine gender. See الطَّبْرِي. This in contrast to a "بِهَا" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a feminine gender, so its reference is feminized.

¹⁷ The word "قَصْرٍ" = "الحطب الجزل" which means massive chunks of firewood. See التَّاجِ. Say القرطبي narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "قَصْرٍ."

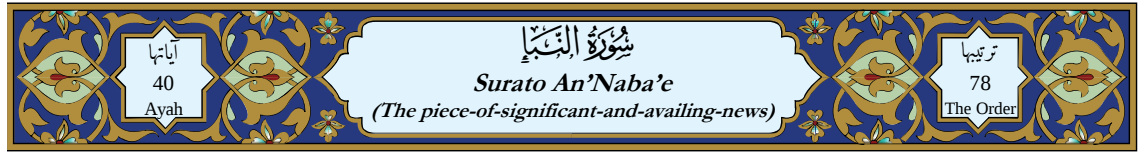
33. Like it^x (were) *Jemalaton-Sofron*¹⁸ (black^w camel-bands).^w كَانَهُ جَمَلَتْ صُفْرٌ ٣٣
34. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٣٤
35. This (is) a day not they^z pronounce. هَذَا يَوْمٌ لَا يَنْطِقُونَ ٣٥
36. And not (to be) allowed for them so they^z apologize. وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ٣٦
37. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٣٧
38. This (is) The Sunderance Day;¹⁹ We gathered you^z and the firsts. هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكَ وَالْأَوَّلِينَ ٣٨
39. So *en* (if) [was] for you^b a scheme then let-scheme you^z [against Me].²⁰ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ٣٩
40. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٠
41. Verily the *muttageena* (they who reverentially guard against Allah's displeasure) (are) in shades and wells.^w إِنَّ الْمُنَاقِبِينَ فِي ظِلَالٍ وَعُيُونٍ ٤١
42. And fruits of what they^z wish. وَفَوَاحِشَ مِمَّا يَشْتَهُونَ ٤٢
43. Let-eat you^z and let-drink you^z wholesomely by what you^c were working. كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣
44. Verily We like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ٤٤
45. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٥
46. Let-eat you^z and *tamatta'o* (let-relish you^z the transitory worldly delights) a little; verily you^b (are) criminals. كُلُوا وَتَمَنَعُوا فَلَيْلًا إِنَّا نَجْزِي الْمُجْرِمُونَ ٤٦
47. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٧
48. And if (had been) said for them: *erka'o* (let-you^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees); not *yarka'oon* (they^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees). وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ٤٨
49. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٩
50. So by which a discourse^x after it^{x21} they^z believe. فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ٥٠

¹⁸ The expression: "جَمَلَاتِ صُفْرٍ" = "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color. See اللسان.

¹⁹ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

²⁰ The letter "ن" in "فَكِيدُونَ" is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَكِيدُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

²¹ The pronoun "هـ" in "بعده" refers to the discourse = *Qur'aan*. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Amma (regarding) what (are) they^z mutually querying.*¹ عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. *A'n (regarding) the naba'ey² (piece-of-significant-and-availing-news) the great.* عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾
3. *Which^x they (are) in it^x diverse/variants.*³ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. *Not-at-all;⁴ they^z shall know.* كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. *Afterwards not at all they^z shall know.* ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. *Have not [We] made the Earth^w meba'dan⁵ (facilitating bed/cradle/fixed expanse).* أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
7. *And the mountains stakes/pegs.* وَالْجِبَالِ أَوْتَادًا ﴿٧﴾
8. *And We created you^b (in) pairs.* وَخَلَقْنَاكَ أَزْوَاجًا ﴿٨﴾
9. *And We made yourⁿ sleep sobatan (repose/ease).* وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾
10. *And We made the night a lebasan⁶ (cover/wear).* وَجَعَلْنَا أَيْلًا لِّبَاسًا ﴿١٠﴾
11. *And We made the naba'ra^x (between sunrise and sunset) a ma'aashan⁷ (trying for livelihood/living).* وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. *And We built above you^b seven Shedadadan (Heavens having strong/substantial construction/constitution).* وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. *And We made a lamp wabhajan (intensely flaming-/glaring).* وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. *And We descended of the mo'asera'te (water-bearing clouds)^w water^x thajajan (abundantly-pourer).* وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
15. *For ([We] produce/emerge) by it^x grains and sprouts.^w* لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. *And gardens^w entwined clusters.^w* وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

¹ The querying people are those of Mohammad's (SAWS) time, *believers and unbelievers*. See **كتب التفاسير**.

² See the *Lexicon* attached to this *Translation* for "naba'a".

³ The word "مُخْتَلِفُونَ" = *variants/ diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

⁵ The word "مِهْدًا" has *several* meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word "لباسه" *primarily* means *inner clothing*, i.e. that clothing which comes *directly* over the *skin* concealing *what is underneath* such clothing, so the night hides (by covering) things by its darkness. See **البصائر**.

⁷ The word "معاشا" is that which one *lives by* it or *in it*. See **التاج**.

17. Verily The Sunderance Day¹ [was] an appointment. إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾
18. Day (to be) blown in the horn then *ta'tona*^x (obediently come you)^x (in) droves. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened^w the Heaven^w so it^w was doors. وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
20. And (had been) propelled^w the mountains^x so were^w it^w a mirage. وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. Verily Hell^w was^w an ambush. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
22. For the tyrants a retreat/return. لِلظَّالِمِينَ مَبَاقًا ﴿٢٢﴾
23. Waiting (they are) in it^w epochs.² لَيَسْتَنِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they^z in it^w *bardan*^{*} (a coolness) nor a drink. لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, *hameeman*³ (maximally heated/cooled water) and a *ghassagan* (stinking-purulent liquid). إِلَّا حَمِيمًا وَعَسَاقًا ﴿٢٥﴾
26. Requital harmonious (befitting them/ their deeds). جَزَاءً وَفَاقًا ﴿٢٦﴾
27. Verily they were, not *yarjona*⁴ (fearing) a reckoning. إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they^z denied by Our *Aya'te*^w (messages/ signs-/proofs) *keththaban*⁵ (definitive denial). وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾
29. And every-thing *ahssa*⁶ (comprehensively reckoned) it^x We inscriptively/bookishly. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you,^z so never [We] augment you^b except a torment. فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the *muttaqeena* (they who reverentially guard against Allah's displeasure) (is) *mafazan*⁷ (win-locale). إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

¹ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

² The word "أَحْقَاب" has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that "a year" is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See التاج.

* Linguistically *بردا* could mean *نوم* = sleep. But in the Hereafter, i.e. Paradise or Hell there is no *نوم* = sleep.

³ The word "hameem" = "حَمِيم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem" = "حَمِيم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

⁴ The word "يرجون" from "رجا" meaning: feared. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

⁵ The word "كذابا" is "مفعول مطلق" = "مصدر", i.e. infinitive noun. So, to indicate that "definitive" is prefixed to qualify it.

⁶ The word "أحصى" is *comprehensively reckoned*, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

⁷ The word "المفاز" = "مكان الفوز", so it is a win-locale. See الهادي والراغب.

32. *Hada'eqa* (walled-parks)^{w1} and grapes.²

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

33. And *ka'wa'eba* (maidens-virgins/with rounded and full breast)^w *atra'ban* (to each agers-identical).

وَكَوَاعِبَ أُنْرَابًا ﴿٣٣﴾

34. And a goblet^{w3} overflowing.

وَكَأْسًا مُّهِمَاكًا ﴿٣٤﴾

35. Neither hear they^z in it^w a frivolity nor *keththaban*⁴ (absolute lying).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾

36. (That is) a requital from your^f Lord, a sufficing grant.⁵

جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾

37. Lord (of) the Heavens^w and the Earth^w and what (are) between them both, *Ar-Rahman*; not they^z possess from Him a speech.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

38. Day ups⁶ *Ar-Rooho*⁷ (Special Beings) and the angels (Arch Angel Gabriel) (manneristically in) row; not speak they^z except whom^p permitted for him *Ar-Rahamano* and said [he] *ssawaban* (rationally right/correct).

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

39. *Tha'leka* (afar-that-it/that)^x (is) the day, the right; so whoever [he] willed *ittakhatha*⁸ ([he] took and made) to his Lord *ma'aaban* (retreat/return).

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اخْتِذْ إِلَىٰ رَبِّهِ مَتَابًا ﴿٣٩﴾

40. Verily We warned you^b a torment near; day looks the *mar'o*⁹ (mature/perfect manliness possessor) what advanced^w his twain hands^w and says the unbeliever: *yalayta* (O, for a longing that) I was a *tora'ban* (crushed sand).

إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تَرَابًا ﴿٤٠﴾

آيَاتُهَا
46
Ayah

سُورَةُ النَّازِعَاتِ
Surato An'Nazeyaa'te
(The Wresters-she^{ym})

ترتيبها
79
The Order

¹ The word “حَدَائِقَ” is a plural for “حديقة,” which is by definition must be walled otherwise it is not “حديقة.” See اللسان.

² Invariably throughout the Qur'aan when the reference is made to “الأعقاب” the mention of for example the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever comes the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily not that “الكرم” is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

³ Not linguistically per se but conventionally and figuratively speaking the word “كأس” = “goblet,” in the Arabic came to mean the goblet which contains “الخمير,” meaning wine or such alcoholic beverage.

⁴ The word “كذابا” is an infinitive noun without a verb, see “ابن كثير.” So, it is a absolute lying.

⁵ That is a grant so great until one says: “حسبي حسبي,” i.e. suffices me, that suffices me that.

⁶ There is a distinction between “يقوم” = “up” = “get up or rise” (in the intransitive sense, and “stand” = “يقف.”

⁷ See the Lexicon attached to this Translation for an elaboration on this word.

⁸ The word “اِتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “اِتَّخَاذُ,” as stated in لسان العرب; therefore, “اِتَّخَذَ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ the wrestlers-she^{ym2} comprehensively.³ وَالنَّازِعَاتِ غَرَقًا^١
2. By⁴ the actives-she^{ym5} *nashttan*⁶ (*definitive activeness*). وَالنَّشِيطَاتِ نَشْطًا^٢
3. By⁷ the swimmers-she^{ym8} *sabhan*⁹ (*definitive swimming*). وَالسَّابِحَاتِ سَبْحًا^٣
4. So the foregoers-she^{ym10} *sabqan*¹¹ (*definitive foregoing*). فَالَسَّابِقَاتِ سَبْقًا^٤
5. So the disposers-she^{y12} a matter. فَالْمُدْرِبَاتِ أَمْرًا^٥
6. Day twitches/tremors the Ra'jefato (*Twitcher-she^y-/Tremor-she^y*). يَوْمَ تَرْجُفُ الرَّاجِفَةُ^٦
7. Follows it^w the Ra'defato^w (*Successor/ Subsequent*).^w تَتَّبِعُهَا الرَّادِفَةُ^٧
8. Hearts then-day (*are*) flutterers.^w قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ^٨
9. Its^w *abssa'ro* (*insights/ discernments*) (*are*) *kba'shey'atan*^{w13} (*submittingly subdued*).^w أَبْصَرُهَا خَشِيعَةٌ^٩
10. Say they^z: are verily we surely *mardodona* (*forthwith-returnees*) in the *Ha'fera'te*^w (*matter/ life anen*).^{w*} يَقُولُونَ أَيْنَا لِمَرْدُودُونَ فِي الْحَافِرَةِ^{١٠}
11. Are if we were bones decadently-porous.^w أَيْ ذَا كُنَّا عِظْمًا نَجْرَةً^{١١}
12. Said they^z: *telka*^w (*she-that-afar-it^w/it^w*) (*is*) then a recurrence^w loser.^w قَالُوا تِلْكَ إِذْ أَكَرَّةٌ خَاسِرَةٌ^{١٢}
13. So verily only [she] (*is*) a *Zajrahon*^w (*screech^w/ determent^w*) once.^w فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ^{١٣}

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “النَّازِعَاتِ” are the angels that take away the souls of people, hence the “wrestlers.”

³ The word “غَرَقًا,” i.e. “استغراقًا” meaning “استيفاء الشيء إلى مدها,” so *comprehensively* is chosen. See القرطبي.

⁴ See footnote 1 above regarding “و” versus “by.”

⁵ That is the angels.

⁶ The word “نَشْطًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “definitive” is *prefixed*.

⁷ See footnote 1 above regarding “و” versus “by.”

⁸ That is the angels.

⁹ The word “سَبْحًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “definitive” is *prefixed*.

¹⁰ That is the angels. The word “angels,” is a *broken plural* in Arabic, so its *reference* must be *feminized*; hence, she-prefix to the word foregoers.

¹¹ The word “سَبْقًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “definitive” is *prefixed*.

¹² That is the angels.

¹³ The word “خَاشِعَةً,” = *kbushsha'an*, is an *adverbial plural, masculine, subjective noun*, with no English equivalent available for it *per se*. The word “خُشُوعٌ” in “خَاشِعَةً,” = *kbushsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خُشُوعٌ” denotes *submission* or *subduing* of *sight* and *sound* as well. So “خَاشِعَةً” are those who *submittingly subdued* their body, sight and sound. Also some time “الخاشعون” = *they who bow in the Prayer*. See البصائر واللسان. Since this *Ayah* speaks about their sights being “خَاشِعَةً” that means *their sights are submittingly subdued*.

* The word “الحافرة” أنظر تفسير الطبر و فقه اللغة للثعالبي. الأمر في أوله/الحياة من جديد = “الحافرة”

14. Then *edba* (*suddenly/whereas*) they (*are*) by the *Sa'hera'te*^w
(*the world which holds the sleepless/ the wakeful ones*).^w فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has come (*to*) you^g *Mosa's* (*Moses'*) discourse. هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾
16. *Edb* (*whereas*) called him his Lord by the vale, the
holy *Ttowa*. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾
17. Let-go [*you*^s] to Pharaoh; verily he tyrannized. أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. So let-say [*you*^s]: is (*it*) for you^g to that *tazakka*¹
(*[he] iteratively purified/exculpated and befitted/suited
him self*). فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾
19. And *abdeya* (*[I] divinely-guide*) you^g to your^t Lord so
takhsha (*[you*^s] *reverentially-fear*) [*Him*]. وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشَىٰ ﴿١٩﴾
20. So [*he*] showed him the *Aya'ta*^w the she-biggest.² فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾
21. Then denied [*he*] and [*he*] disobeyed. فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Afterwards *adbara* (*[he] backed-away*) treading.³ ثُمَّ أَذْبَرَ سَعًى ﴿٢٢﴾
23. Then [*he*] thronged; then [*he*] called. فَحَسَرَ فَنَادَىٰ ﴿٢٣﴾
24. Then said [*he*]: I am yourⁿ lord the highest. فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So took him Allah *nakala* (*punishing-determent*) (*of*)
the Here-after^{w4} and the she-First. فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾
26. Verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) *ebratan*^w
(*instructive-example*)^w for whoever *yakhsha* (*[he] reverently-
fears*). إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾
27. Are you^f harder a creation or the Heaven^w [*He*]
constructed it.^w ءَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاءُ بَنَاهَا ﴿٢٧﴾
28. Elevated [*He*] its^w dome/ceiling then *samwa* (*[He]*
erected/ evened/ set) it.^w رَفَعَ سَمَكَهَا فَسَوَّيَهَا ﴿٢٨﴾
29. And obfuscated its^w night [*He*] and *akbraja* (*[He]*
emerged/ produced) its^w forenoon. وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And the Earth^w after *tha'leka* (*afar-that-it/that*)^x
[*He*] planated it.^w وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

¹ The word "تَزَكَّى" that's, and Allah is knower, [*he*] had exculpated, befitted/ suited himself. See التفسير واللسان.

² The word "الْكُبْرَى" is the feminine of "الأكبر" = "the biggest," See الهادي.

³ The word "سَعًى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سَعًى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See البصائر واللسان.

⁴ The word "الآخرة" could also mean "the other" vis-à-vis "the first" in this *Ayah*, which means Pharaoh's word when he said: "I knew not for you of an *elaben* (a deity) other than me." (Qur'aan 28:38), and "the last" when he said: "I am your lord the most high," (S 78: 24); and between the two statements about forty years. See القرطبي.

31. And *akbraja* ([He] emerged/produced) from it^w its^w water^x and its^w pasture.^x أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَهَا ﴿٣١﴾
32. And the mountains^x [He] anchored it.^w وَالْجِبَالِ أَرْسَهَا ﴿٣٢﴾
33. A *mata'an*¹ (resource for a transitory worldly delight) for you^b and for yourⁿ *an'aa'me*^w (camels/sheep/goats/cows).^w مَنَعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. Then *edha* (suddenly/whereas) came^w the *Tamma'to*^w (great calamity)^w the she-biggest.² فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾
35. Day reminisces the mankind what [he] endeavored.³ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾
36. And (had been) readied/(made)-apparent the *Jabeemo* (intensely-blazing Fire^w) for whoever [he] sees. وَيُزَيَّرُ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾
37. Then as-to whoever [he] tyrannized. فَأَمَّا مَن ظَنَّى ﴿٣٧﴾
38. And [he] preferred the life^w (of) the world.^w وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾
39. So verily the *Jabeemo* (intensely-blazing Fire)^w [she] (is) the abode/lodging. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
40. And as-to whoever [he] feared/knew⁴ *Maqama*⁵ (Status/Standing/Majesty/Presence) of his Lord and [he] restrained the self^w *a'n* (off) the *hawa* (tendentious-looking). وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾
41. Then verily the Paradise^w [she] (is) the abode/lodging. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾
42. They^z ask you^g *a'n* (regarding) The Hour^w *ayyana*⁶ (when/which momentous period) (is) its^w anchorage.^{w7} يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾
43. In what you^s (are) of *thekra* (mention of/remembrance of) it.^w فِيمَ أَنْتَ مِن ذِكْرِنَهَا ﴿٤٣﴾
44. To your^t Lord (is) its^w terminus. إِلَىٰ رَبِّكَ مُنْهَلَهَا ﴿٤٤﴾
45. Verily only you^s (are) a warner (to) whomever *yakhsha* ([he] reverentially-fears) it.^w إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾
46. As if day they^z see it^w not waited they^z except an *ashbeyatan* (early-evening^w) or its^w forenoon. كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَوْ يُلَبُّوْا إِلَّا عَشِيَّةً أَوْ صُحْحَهَا ﴿٤٦﴾

¹ The word “متاع”=“mata'an” is rooted in the word “مَتَّعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

² The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

³ See footnote 16 above regarding “سعى”.

⁴ The word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

⁵ The word “مقامي” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

⁶ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

⁷ That is time of its occurrence. +

آياتها
42
Ayahسُورَةُ عَبَسَ
Surato Abasa
(Frowned)ترتيبها
80
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Frowned [he] and [he] diverted.¹ عَبَسَ وَتَوَلَّى ١
2. That came (to) him the *a'ama* (blind-man). أَن جَاءَهُ الْأَعْمَى ٢
3. And what *youdreyka* (profoundly causes you^g to know) *la'alla* (craving currently unavailable deed that/perhaps) he *yaẓẓakka*² (he: iteratively purifies/exculpates/befits him self). وَمَا يَذْرِبُكَ لَعَلَّهٗ يَزَكِّى ٣
4. Or *yadhdhakkaro* ([he] repetitively-reminisce), so benefits him the reminiscence/remembrance.^{w3} أَوْ يَذْكُرْ فَنُفَعَهُ الزَّكْرَى ٤
5. As-to whom^P *istaghna*⁴ ([he] affirmed his richness-/sufficiency). أَمَّا مَنِ اسْتَغْنَى ٥
6. So you^s (are) for him *tassadda*⁵ (tend). فَانْتَ لَهُ تَصَدَّى ٦
7. And not on you^g that not *yaẓẓakka*⁶ (he: iteratively purifies/exculpates/befits/suits him self). وَمَا عَلَيْكَ أَلَّا يَزَكِّى ٧
8. And as-to whom^P [he] came (to) you^g treading.⁷ وَأَمَّا مَن جَاءَكَ يَسْعَى ٨
9. While he *yakhsha* (reverently-fears). وَهُوَ يَخْشَى ٩
10. So you^s (are) *a'n* (regarding) him *talabba* ([you^g] entertainingly distract). فَانْتَ عَنْهُ لَهَايَ ١٠
11. Not-at-all;⁸ verily it^w (is) a reminder.^{w9} كَلَّا إِنَّهَا تَذْكِرَةٌ ١١
12. So whoever [he] willed, [he] remembered Him/it.^x فَمَن شَاءَ ذَكَرْهُ ١٢

¹ In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS).

² The word "يَزَكِّى" means, and Allah is knowing, [he] *exculpates, befits/suits himself*. See التفاسير and السان.

³ The word "يَذْكُرَى" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁴ The word "اسْتَغْنَى" = "أَكْدَ مَغْنَاهُ وَأَظْهَرَهَا" meaning he *affirmed/showed his richness*. See مغنى اللبيب.

⁵ The word "تَصَدَّى" = "*tassadda*," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him something." I could not find a "proper" word in English to correspond to "تَصَدَّى" *per se*, so I chose "*attend*." Because in my judgment the Prophet (SAWS) was *going out of his way*, as he *normally* does, to *convince* other to *save them by inviting to Islam*.

⁶ See footnote 2 above regarding "يَزَكِّى".

⁷ The word "يَسْعَى" has *several* meanings, *depending on the context*: (1) "بِمَعْنَى عَدَا دُونَ الشَّدِّ" i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. *treaded* = walk on, over, or along, as in *this context*; (3) "عَمَلٌ بِاجْتِهَادٍ" = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded. When "يَسْعَى" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "الَامَ". See البصائر and اللسان.

⁸ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

⁹ The word "التَذْكِرَةُ" means *that which reminds or by which one is reminded*. See البصائر.

13. In writs *mukarrama'ten*^w (*highly hospitable and honored*).^w فِي صُفُوفٍ مُّكَرَّمَةٍ ١٣
14. *Marfo'a'ten*^w (*loftily placed*)^w *muttabbara'ten*^w (*had been purged*).^w مَرْفُوعَةٍ مُّطَهَّرَةٍ ١٤
15. By hands^w (*of*) *safara'ten*¹ (*scribers, messengers, journeyers*). بِأَيْدِي سَفَرَةٍ ١٥
16. *Ke'ra'men* (*bounty-givers and honor bestowers*) *barara'ten*² (*works beyond duty, being all around beautiful*). كِرَامٍ بَرَرَةٍ ١٦
17. (*Had been*) killed³ the mankind what⁴an ingrate he (*is*). قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ١٧
18. Of what thing [*He*] created him. مِنْ أَيِّ شَيْءٍ خَلَقَهُ ١٨
19. Of a *nutfa'ten* (*sperm-drop*)^w ⁵ [*He*] created him then [*He*] fated him. مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ١٩
20. Afterwards the path *yassarabo* ([*He*] *made it easy for him*). ثُمَّ السَّبِيلَ يَسَّرَهُ ٢٠
21. Afterwards [*He*] deadened him; then [*He*] entombed him. ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ٢١
22. Afterwards, if [*He*] willed [*He*] resurrected him. ثُمَّ إِذَا شَاءَ أَنشَرَهُ ٢٢
23. Not-at-all,⁶ *lamma* (*not yet*)⁷ finished [*he*] what [*He*] commanded him. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ٢٣
24. So let look the mankind to his *tta'aame*^x (*wheat- / edible / food-grains*).^x فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ٢٤
25. We surely *ssabbabna* (*We descended / poured*) the water *ssaban*⁸ (*sure descending / pouring*). أَنَا صَبَبْنَا الْمَاءَ صَبًّا ٢٥
26. Afterwards We split the Earth^w *shaqqan*⁹ (*sure a splitting*). ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ٢٦
27. Then We sprouted in it^w grains.^w فَأَبْنَيْنَا فِيهَا حَبًّا ٢٧

¹ The word "*safarab*" = "سَفَرَةٌ" has at least *three* distinct meanings: (1) (angel) *scribers*, (2) *messengers*, (3) *journeyers*. Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people: "يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا فَإِنَّا سَفَرٌ."

² The word "*بررة*" is stronger than "*أبرار*." As "*بررة*" is plural for "*بَرٌّ*" and "*أبرار*" plural for "*بَارٌّ*." And clearly "*بَرٌّ*" is much more *extensive*. That is why the *angels* are *particularized* for "*بررة*." See الراغب.

³ The word "قَتَلَ" constructed in the *passive*, means: *be cursed be*.

⁴ The particle "ما" in "ما أكفره" is "ما التعجبية" = "what/how." See إعراب القرآن، لمحمود صافي.

⁵ The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

⁶ See footnote 8 above regarding "كلا".

⁷ The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*except*." See القرطبي ومغني اللبيب.

⁸ The word "صَبًّا" is an *infinitive noun* for *intensity*, so "*sure*" is used for such *intensity*. See إعراب القرآن، محمود صافي.

⁹ Ibid, only for "شَقًّا."

28. And grapes ¹ and <i>qadbban</i> ² (clove/alfalfa/freshly-loppedsproul).	وَعَبَسًا وَقُضْبًا ٢٨
29. And olives and date-palms. ^w	وَزَيْتُونًا وَنَخْلًا ٢٩
30. And <i>bada'eqa</i> (walled-parks) ^{w3} <i>ghulban</i> (thicks).	وَحَدَائِقَ غُلْبًا ٣٠
31. And a fruit ^{w4} and an herbage.	وَفَكْهَةً وَأَبًا ٣١
32. A <i>mata'an</i> ⁵ (resource for a transitory worldly delight) for you ^b and your ⁿ <i>an'aam</i> ^w (camels/cows/sheep/and goats). ^w	مَتَاعًا لَّكَ وَلِأَعْمَلِكُ ٣٢
33. So if came ^w The <i>Sakbkhato</i> ^w (ear splitting bang). ^w	فَإِذَا جَاءَتِ الصَّاعَةُ ٣٣
34. Day flees the <i>mar'o</i> ⁶ (mature/perfect manliness possessor) from his brother.	يَوْمَ يَقْرَأُ الْمُرءُ مِنْ أَخِيهِ ٣٤
35. And his mother and his father.	وَأُمِّهِ وَأَبِيهِ ٣٥
36. And his she-companion/she-consort and his sons.	وَصَحْبَتِهِ وَبَنِيهِ ٣٦
37. For every an <i>emre'en</i> ⁷ (mature/perfect manliness possessor) of them then-day (is) an affair/a matter enriching-/sufficing ⁸ him.	لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٣٧
38. Facesthen-day (are) <i>musferaton</i> (illuminators/resplendent). ^w	وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ٣٨
39. Laughters ^w <i>mustabshe'raton</i> (pleasant-tidings-affirmers ^w).	صَاحِكَةٌ مُّسْتَبْشِرَةٌ ٣٩
40. And faces then-day on it ^w (is) <i>ghabaraton</i> ⁹ (ever-dustiness ^w).	وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ٤٠
41. Overburdens it ^w (is) <i>qataraton</i> ¹⁰ (black-dust ^w).	تَرْهَقُهَا قَتَرَةٌ ٤١
42. Those, they (are) the ingrates the <i>fajara'te</i> ^{w11} (debauchers/wicked/bad). ^w	أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ٤٢

¹ Invariably throughout the Qur'aan when the reference is made to "الأعقاب" the mention of for example the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم", never ever comes the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم", because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of References.

² The word "قضباً" translated as "clove" but it could also mean "alfalfa." Also in the "القضب" the "اللسان" is that which is eaten as freshly lopped sprouts. In other words, all the aforementioned three could apply.

³ The word park needs to be walled to be called "حديقة" see the "اللسان".

⁴ The word "فاكهة" = "fruit" in Arabic is feminine-gender. So it and its qualifier adjective are feminized by the superscript^w.

⁵ The word "متاع" = "mata'an" is rooted in the word "متع" = "malta'a" with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

⁶ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

⁷ See footnote 24 above regarding المرء.

⁸ That is fully engrossing him.

⁹ The word "غبرة" as in اللتاج, is "تردد الرهج (أي الغبار)," constant or ever appearance of dust.

¹⁰ The word "فترة" is black dust. See اللتاج.

¹¹ The word "فجرة" plural for "فاجر" = "ripper of religious cover," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See the word: "الراغب" in "فاجر" +

آياتها
29
Ayah

سُورَةُ التَّكْوِيْنِ
Surato At'Takweere
(The conglobating)

ترتيبها
81
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Edha (suddenly/whereas) the sun^w *konwerat*¹ (had been wrapped-she^y). وَإِذَا الشَّمْسُ كُوِّرَتْ ١
2. And edha (suddenly/whereas) the stars^w collapsed-she.^y وَإِذَا النُّجُومُ انْكَدَرَتْ ٢
3. And edha (suddenly/whereas) the mountains *soyyerat* (had been propelled-she^y). وَإِذَا الْجِبَالُ سُيِّرَتْ ٣
4. And edha (suddenly/whereas) the gestational² she-camels, (had been) (cast as) derelict-she.^y وَإِذَا الْعِشَارُ عُطِّلَتْ ٤
5. And edha (suddenly/whereas) the beasts (had been) thronged-she.^y وَإِذَا الْوُحُوشُ حُشِرَتْ ٥
6. And when the seas *sojjerat*³ (had been kindled/filled-/emptied)-she.^y وَإِذَا الْبِحَارُ سُجِّرَتْ ٦
7. And edha (suddenly/whereas) the selves^w (had been) paired-she.^y وَإِذَا النُّفُوسُ زُوِّجَتْ ٧
8. And edha (suddenly/whereas) the *man'odato* (buried neonate/female daughter) (had been) asked-she.^y وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ٨
9. By what an offense she (had been) killed-she.^y بِأَيِّ ذَنْبٍ قُتِلَتْ ٩
10. And edha (suddenly/whereas) the writs (had been) openly-spread-she.^y وَإِذَا الصُّعُفُ نُشِرَتْ ١٠
11. And edha (suddenly/whereas) the Heaven^w (had been) scraped-she.^y وَإِذَا السَّمَاءُ كُشِطَتْ ١١
12. And edha (suddenly/whereas) the *Jabeemo* (intensely-blazing Fire^w) *so'eerat* (had been intensely flamed-she^y). وَإِذَا الْجَحِيمُ سُعِرَتْ ١٢
13. And edha (suddenly/whereas) the Paradise^w (had been) nighed-she.^y وَإِذَا الْجَنَّةُ أُزْلِفَتْ ١٣
14. Knew-she^y a self^w what *abdharat* ([she/it^w] presented predeterminedly vis-à-vis time and place).^y عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٤
15. So not.⁴ *Oqsemo* ([I] oath) by the *khonna'se*^w (receders-/retractors/ones of submission and lowness).^w فَلَا أَقِيمُ بِالْحَنَسِ ١٥

¹ The word "كُوِّرَتْ" = "had been wrapped-she^y," i.e. it had been wrapped, coiled, twisted and diminished gradually but surely. It also means: "غُورَتْ" = imploded or is destroyed. See اللسان.

² The Arabic linguists are not unanimous as to the exact meaning of "العشار," some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born. Thus, I chose "gestational" as most basic common idea tying all together.

³ The word "سُجِّرَتْ" has several meanings, including the paradoxical one, as filled/emptied or kindled. See اللسان.

⁴ This "لَا," which is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath stated see for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy.

16. The she-runners the she-sweepers. الْمَوَارِثُ الْكَانِسُ ١٦
17. By the night^x *edba* (suddenly/whereas) *as'asa*¹ ([it^x] became *pro* and *fro*). وَالَّيْلِ إِذَا عَسَسَ ١٧
18. By the morning^x *edba* (suddenly/whereas) [it^x] [breathed].² وَالصُّبْحِ إِذَا نَفَسَ ١٨
19. Verily it^x surely (*is*) a say (*of*) a messenger-*kareemen* (bounty-giver, ennobler and of multiple uses/effects). إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ١٩
20. A strength-possessor (*he*) *enda* (by munificence of, by Rule of) The *Arshe's*³ (absolute Kingship-Throne) possessor, *makeen*⁴ (*he who is of: status/empowered long abiding*). ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ٢٠
21. *Mutta'aon*⁵ (*he being-obeyed*) hither a trustworthy [*he*]. مُطَاعٍ ثَمَّ أَمِينٍ ٢١
22. And not yourⁿ companion surely (*is*) a maniac.⁶ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ٢٢
23. And *laqad* (verily, already and affirmatively) [*he*] saw him by the horizon the manifester. وَلَقَدْ رَآهُ بِأَلْفِ الْمِائِينَ ٢٣
24. And not he (*is*) over the invisible surely a stinter. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ٢٤
25. And not it^x (*is*) surely a say (*of*) Satan, *rajeemen* (iteratively-stoned). وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ٢٥
26. So where do you^z go. فَإَيْنَ تَذْهَبُونَ ٢٦
27. *En* (not) it^x (*is*) except a *thekron* (*Qur'aan*/message) for the worlds. إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٢٧
28. For whoever [*he*] willed of you^b to straighten. لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ٢٨
29. And not you^z will except that Allah wills, the worlds' Lord. وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ٢٩



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹ The word “عَسَسَ” is one of those paradoxical words which carry the meaning and its exact opposite. It is also a past tense, no English equivalent. Hence, “became” is prefixed to show the past tense.

² “The morning when [it] breathed” is among the lofty Arabic tongue expression meaning: became apparent.

³ See the Lexicon attached to this Translation for the concept and meaning of the words “*Arshe*.”

⁴ The word “*makeen*” = “مَكِينٌ” is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings. It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode.

⁵ “The word “مُطَاعٌ” is singular, masculine objective noun meaning he who is being obeyed.

⁶ The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective. +

1. *Edha* (suddenly/whereas) the Heaven^w fissured-she.^{y1} إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
2. And *edha* (suddenly/whereas) the stars^{w2} scattered-she.^y وَإِذَا الْكَوَاكِبُ اُنْتَرَتْ ﴿٢﴾
3. And *edha* (suddenly/whereas) the seas^x *fujje'rat* (had been iteratively ruptured-she^y). وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
4. And *edha* (suddenly/whereas) the graves *bu'atherat*^{av3} (had been turned upside down producing their contents).^w وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
5. Knew-she^y a self^w what [*it*^w] advanced-she^y and [*it*^w] tarried-she.^y عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6. *Ya'ayyaha* (O, you) the mankind what beguiled you^g by your^t Lord The Kareeme (bounty-Giver, Ennobler and Enabler of multiple useable traits). يَأَيُّهَا الْإِنْسَنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾
7. Who^a [He] created you;^g then *sanwaka*⁴ [(He] erected-/evened you^g) then [He] balanced/proportioned you.^g الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8. In whichever [portraiture/fashion]^w surely⁵ [He] willed [He] compounded you.^g فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
9. Not-at-all,⁶ rather you^z deny by the *Dee'ne* (Requital's Day/Islam⁷). كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
10. And verily on you^b surely (are) keepers-up.⁸ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾
11. *Keraman* (bounty-givers and honor bestowers) writers. كِرَامًا كَتِبِينَ ﴿١١﴾
12. They^z know what you^z do. يَعْلَمُونَ مَّا تَفْعَلُونَ ﴿١٢﴾
13. Verily the *abrar*⁹ (dutiful-they and who are being expansive in their all around beautiful works) surely (are) in a *na'eem* (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And verily the *fujjar*¹⁰ (religion-cover-rippers) (are) surely in a *Jabeemen* (intensely-blazing Fire).^w وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾
15. *Yaslawna*¹ (they^x be broiled on/by) it^w the *Deen's*² (Requital's) Day. يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

¹ Clearly the fissuring happens by Allah's command.

² The word “كواكب” from a linguistic point of view means: stars. Although in modern times “كواكب” = planets.

³ The word “بعثرت” comes from “بعثر” meaning turned upside down and produced its contents. See اللتاج.

⁴ The word “عدلك,” bears several meanings, among them for this Ayah: “balanced you.” See التاج.

⁵ The particle “ما” is an infinitive particle. See الذر المصون، لـاحمد الحلبي. Clearly this “ما” is for intensity.

⁶ The word “كلا” is an article of negation particularized for deterrence and prevention.

⁷ That is because “Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam” (S3:19).

⁸ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁹ See the Lexicon attached to this Translation for full elaboration on this great word.

¹⁰ The word “فجار”= “rippers of religious cover,” as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word “فاجر.”

¹ The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

² The phrase “Day of the Deen” means the Day of Judgment, when all are recompensed accordingly.

16. And not they (are) a'n (regarding) it^w surely absentees. وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
17. And what *adraka* (profoundly caused you^g to know) what (is) the *Deen's*¹³ (*Requital's*) Day. وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾
18. Afterwards what *adraka* (profoundly caused you^g to know) what (is) the *Deen's* (*Requital's*) Day. ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾
19. Day not possesses a self^w for a self^w a thing; and يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾
- the matter then-day (is) for Allah.

آياتها
36
Ayah

سُورَةُ الْمُطَفِّفِينَ
Surato Al'Muttafeena
(The Defrauders)

ترتيبها
83
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Waylon*¹ (lengthy: stay in a valley in Hell/ bane/ woe) for the *muttafeena* (weights and measures defrauders).² وَيَلِّ لِلْمُطَفِّفِينَ ﴿١﴾
2. Who^r if *ektalo*³ (they^z measured) on⁴ (from) the people *yastanfona* (they^z affirm fullness). الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if *kalohum* (they^z measured for them) or they^z weighed (for) them *youkhserona* (they^z cause loss to them). وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (are) *maboothoona*⁵ (they who are to be resurrected). أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a great day. لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up⁶ the people for the worlds' Lord. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all⁷. Verily book (of) the *fujare*⁸ (religion-cover-rippers) surely (is) in *Sejjeenen* (book comprehensively containing the works of the religious-cover-rippers). كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾
8. And what *adra* (profoundly caused you^g to know) what (is) *Sejjeenon* (book comprehensively containing the works of the religious-cover-rippers). وَمَا أَدْرَاكَ مَا سِجِّينُ ﴿٨﴾

¹³ Ibid. +

¹ *Waylon* (lengthy: stay in a valley in Hell/ bane/ woe).

² The word "المطففين" strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting."

³ The word "اكتالوا" = "وزنوا". So, whatever is weighed is really measured and known. See اللسان.

⁴ The word "على" has nine different meanings, among them: from. See الهادي للكرمي المعني، لابن هشام.

⁵ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

⁶ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

⁷ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁸ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر".

9. A book^x *margoomon* (already marked/ numbered). كِتَابٌ مَرْقُومٌ ﴿٩﴾
10. *Waylon*¹ (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers. وَيَوْمَئِذٍ لَّمْ يَكْذِبِينَ ﴿١٠﴾
11. Who^r they^z deny by the *Deen*'s² (Requital's) Day. الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾
12. And not denies by it^x except every an aggressor *atheemen* (iterative sinner). وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (to be/ being) recited on him Our *Aya'te*^w (Qur'aanic statement) said [he]: the firsts' fables. إِذَا تُنْشَىٰ عَلَيْهِآءُ إِنْنَا قَالِ اسْتَطِيرَ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all³. Rather *rana*⁴ (enwrapped/ swaddled) over their hearts what they^z were earning. كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. Not at all. Verily they (are) *a'n* (regarding) their Lord then-day surely (are) *mahjoboona* (they who are veiled and excluded). كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ ﴿١٥﴾
16. Afterwards verily they surely (are) *ssalo*⁵ (who broil they^x on/ by) the *Jabeema*⁶ (intensely-blazing Fire^w). ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
17. Afterwards (to be) said: this (is that) which^x you^c were by it^x denying you.^z ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿١٧﴾
18. Not-at-all.⁷ Verily the book^x (of) the *abra're*⁸ (dutiful, and righteous) surely (is) in an *Elleyeen* (highest-ones).⁹ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴿١٨﴾
19. And what *adra* (profoundly caused you^g to know) what (is) an *elleyyouna* (highest-ones). وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾
20. A book^x *margoomon* (already marked/ numbered). كِتَابٌ مَرْقُومٌ ﴿٢٠﴾
21. Witness it^x the *mugarraboona* (they who are made nigh). يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
22. Verily the *abrara*¹⁰ (dutiful-they and who are being expansive in their all around beautiful works) (are) surely in *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
23. On the couches they^z look. عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾

¹ *Waylon* See footnote 1 above.

² "**Deen,**" = **Day of Judgment**, where each is accorded his/her dues, good or bad. Also it could mean Islam, see (S82:9).

³ See footnote 7 above regarding "كَلَّا."

⁴ The word "رَانَ" linguistically, means covered or engrossed. See اللسان.

⁵ The word "صَالُوا" transliterated "ssalo" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

⁶ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

⁷ See footnote 7 above regarding "كَلَّا."

⁸ See the Lexicon attached to this Translation for this great word.

⁹ The word "عِلِّيَّينَ" means the most high. See اللسان.

¹⁰ See the Lexicon attached to this Translation for full elaboration on this great word.

24. Know [you^s] in their faces a delight (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾
25. *Yusqawna*¹ (they^z are to-be/being availed a drink) of *rabeegen* (consummately-pure wine) *makhtoomen* (that which is sealed/consummated). يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾
26. Its^x *kehetamo* (seal/terminus)^x (is) musk;² and in *tha'leka* (afar-that-it/that),^x so let compete the competitors. خَتَمَهُ، مِسْكٌ^٣ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾
27. And its^x blending (is) of *Tesneemen* (high well in Paradise). وَمِنْ رَاحَتِهِمْ مِنْ تَسْنِيمٍ ﴿٢٧﴾
28. A well^w drink [by]³ it^w the *mugarraboona* (they who are made nigh). عَيْنًا يَشْرَبُ بِهَا الْمُغَرَّبُونَ ﴿٢٨﴾
29. Verily who^r *ajramo*⁴ (they^z who crime-committed) were of whom^r they^z believed, they^z laugh (scornfully).⁵ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾
30. And if they^z passed-by them (the passers-by) *yataghma-ẓona* (they^z mutually wink their eyes malignly). وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And if they^z to their families they^z transposed *fakeheena*⁶ (transposed marveling and luxuriating wantoners). وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And if they^z saw them said they:^z verily these surely (are) strayers. وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾
33. And not [were] they^z sent on them keepers-up.⁷ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So today, who^r believed they^z of the unbelievers they^z laugh (scornfully).⁸ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On the couches they^z look. عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾

1 The word “يسقون” rooted in “أسقى” and not “سقى.” And “أسقى” means availed water for drinking. See الراغب.

2 The phrase “its seal (is) musk” is a figurative speech of Arabic tongue expressions meaning: with best end result.

3 That is “from” it, i.e. part of its drinkable drink.

4 The word “أجروا” is made up of two parts: (1) “أجرم” and (2) the “موا” = the absentees masculine speakers’ pronoun for a plural. However, part (1) “أجروا” is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: “crime committed,” which slightly different then the original text.

5 It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح ضحك” (4) “هزئ به” = “ضحك عليه” (3) “سخر منه” = “ضحك منه” (2) whereas “فاه وأخرج صوتا مظهرا السرور” “برق السحاب والزهر انشق وتفتق والعشب استبان والارض بدا نباتها” = “السحاب والزهر والعشب وضحت الارض” In this great *Ayah*, “منها يضحكون” = “ضحك” “منها يسخرون” = “ضحك” “منها يضحكون” = “ضحك”.

6 The word “فكه و فاكه” has many meanings, among them: (1) ناعم و معجب (2) الذي ينال من أعراض الناس أو الأشر. And among The Qur'aan commentators it is agreed that that the Paradise's people are (1) معجبون و ناعمون ; = marveling and luxuriating; and the Hell's people are (2) أشيرين = wantoners. See اللسان.

7 The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

8 See footnote 6449 above regarding “ضحك”. +

36. Have the unbelievers (*had been*) rewarded what they^z were doing.

هَلْ تُؤْتَى الْكَافِرُ مَا كَانُوا يَعْمَلُونَ ﴿٣٦﴾

آياتها
25
Ayah

سُورَةُ الْاِنْشِقَاقِ
Surato Al'Enshega'ge
(The Tearing)

ترتيبها
84
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*suddenly/whereas*) the Heaven^w slit-she.^{y1} إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾
2. And listened-she^y for her Lord and *huggat* (*had been made to comply-she^y*). وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And *edha* (*suddenly/whereas*) the Earth^w (*had been*) extended-she.^y وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she^y what (*is*) in it^w and *takballat* (*iteratively emptied-she^y*) [*it^w*]. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she^y for her Lord and *huggat* (*had been made to comply-she^y*). وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you^g (*are*) a toiler to your^t Lord a toiling; then *mulaqe'he* (*[you^s] are a meeter with Him*). يَتَّيْنَهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾
7. Then as-to whomever *oteya* (*[he] had been accorded*) his book by his *yamene* (*right-hand^w*). فَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. So shall (*[he] be made to*) account an easy accounting. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
9. And (*[he]*) transposes² to his family *masrوران* (*he who is gladdened*). وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever *oteya* (*[he] had been accorded*) his book beyond his back. وَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then (*[he]*) shall call a *thoboran*³ (*utter-ravage*). فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And *yassla*⁴ (*[he] shall be broiled on/by*) a *Sa'era*^w (*intensely kindling Fire*).^w وَيَصْلَى سَعِيرًا ﴿١٢﴾
13. Verily he [*was*] in his family *masrوران* (*he who is gladdened*). إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never *yahoora*⁵ (*[he] retrogressively relapses*). إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

¹ To be pondered here is the word "شفت" and the "الانشقاق" extends lengthwise. What is the significance?

² That is repair or return.

³ The word "ثبور" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See اعراب القرطبي, القرآن - محمود صافي.

⁴ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁵ The word "يحور" means retrogresses relapsing to an inferior or lesser phase. See اللسان.

15. *Bala*¹ (indeed-not). Verily his Lord [was] by him
Baseeran (keenly: Seer/Omniscient).

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

16. So not². *Oqsemo* ([I] oath) by the twilight.

فَلَا أَقْسِمُ بِالسُّفْحِ ﴿١٦﴾

17. By³ the night and whatever⁴ [*it*^x] cinctured.⁵

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. By⁶ the moon^x and *edha* (suddenly/whereas) *ittasaq*⁷
([*it*^x] had attained fullness).

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

19. Surely you^z (shall) embark *tabaqan*⁸ (hierarchy/rank)
after⁹ *tabaqen* (hierarchy/rank).

لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

20. So what (*is*) for them, not they^z believe.

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And if (*had been*) recited on them The Qur'aan^x
not kowtow they.^z

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

22. Rather who^r unbelieved they^z deny they.^z

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾

23. And Allah (*is*) knowinger by what they^z cache-
/cognize.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. So *bashsherhom*¹⁰ (let-you^s tell pleasant tidings to them)
by a painful torment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. Except whom^r believed they^z and they^z worked
the righteous works for them remuneration other
than *mamnoonen*¹¹ (diminishing/ceasing).

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
هُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

آياتها

22

Ayah

سُورَةُ الْبُرُوجِ

Surato Al'Boroje
(The Zodiacs)

ترتيبها

85

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹ The word "*bala*" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

² For this "لا", by consensus is a negation particle, see الدر المصون، احمد حلبى. Also for the oath, see (S56:75-76).

³ In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this Ayah begins by making an oath by the name of the "النارعات", so we start with the word "by" and not "و" as "و" will not suffice the meaning.

⁴ The particle "ما" is an infinitive particle, although it could be connective particle. See اعراب القرآن، لمحمود صافى.

⁵ The word "وسق" as noun, basically means "a camel's load," about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people. And "وسق" or "اتسق" as verb, means burdened or carried. And "وسفت النخلة" = the date-palm had fruited a lot more than normal. Also as a verb means: (1) set, (2) included or encompassed or cinctured. See اللسان.

⁶ See footnote 8 above regarding "by."

⁷ The word "اتسق" means attained its fullness, i.e. became full-moon. See اللسان.

⁸ The word "طبق" could stand for more than one meaning: (1) situation, (2) hierarchy, (3) rank. That is to say: you shall embark with respect the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See القرطبي.

⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word."

¹⁰ See the *Lexicon* attached to this Translation for bashbashara/youbashsharo/mubasheron= يبشّر\مبشّر.

¹¹ The word "ممنون" means simultaneously neither diminishable nor ceasing, see القرطبي +

- | | |
|--|---|
| 1. By ¹ The Heaven ^w the zodiacs ² possessor. | وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ |
| 2. By The Day, the <i>man'oo'de</i> (that which was promised). | وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ |
| 3. By ³ a witnesser and <i>mashboo'de</i> (that which was witnessed). | وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ |
| 4. (Had been) killed ⁴ the rut's ⁵ companions. | قِيلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ |
| 5. The Fire ^w the fuel ⁶ possessor. | النَّارِ ذَاتِ الْوُفُودِ ﴿٥﴾ |
| 6. <i>Edb</i> (whereas/ while) they (are) on it ^w sitters. | إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ |
| 7. And they (are) on what they ^z do by the believers (are) witnessers/testifiers. ⁷ | وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ |
| 8. And not they ^z resented ⁸ of them except that they ^z believe by Allah, The Mighty The Hameede (iteratively praised and multitudinously praiser He). | وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ |
| 9. Who for Him (is) the Heavens' ^w and the Earth's ^w proprietorship; and Allah over every thing (is) <i>Shaheedon</i> (Witnesser/ Testifier). | الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ |
| 10. Verily who ^r <i>fatano</i> (they ^z engaged in sinful/immoral-/unpraised deed/say) the he-believers and the she-believers afterwards not they ^z repented, so for them (is) Hell's ^w torment and for them (is) the burning-torment. | إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ ثُمَّ لَمَّا بَتَوْا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿١٠﴾ |
| 11. Verily who ^r they ^z believed and they ^z worked the righteous-works ^w for them (are) gardens ^w run ^w from under it ^w the rivers; <i>tha'leka</i> (afar-that-it/ that) ^x (is) the win the big. | إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ |
| 12. Verily your ^r Lord's seizing (is) surely severe. | إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ |
| 13. Verily He, [He] initiates and repeats [He]. | إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ |
| 14. And He (is) The <i>Ghafooro</i> (iterative Forgiver) The <i>Wadoodo</i> (repetitive affection Giver). | وَهُوَ الْعَفُورُ الْودُودُ ﴿١٤﴾ |

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “السَّمَاءِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “البروج” has *many* meanings. That is why Qur'aan commentators have differed as to its *exact* meaning. Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*. See القرطبي.

³ Ibid.

⁴ Every expression in The Qur'aan “*had been killed*” means “*had been cursed*,” says Ibn Abbas. See القرطبي.

⁵ The word “الإخدود” means sunken track. See الراغب.

⁶ The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel. See اللسان.

⁷ The word “شهود” could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*.

⁸ The word “نقم” in “تنقموا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*. See اللسان and الراغب.

15. The *Arshe's*⁹ (*Throne of Kingship*)'s Possessor, The Supreme.

دُوَّالْعَرْشِ الْمَجِيدِ ١٦

16. *Fa'aalon* (*Ever/ Stalwart-Doer*) for what [He] wants.

فَعَالٌ لِّمَا يُرِيدُ ١٧

17. Has come (*to*) you^g the hosts' narration.

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ١٨

18. Pharaoh and *Thamooda*.

فِرْعَوْنَ وَثَمُودَ ١٩

19. Rather who^r unbelieved they^z (*are*) in gainsay.

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ٢٠

20. And Allah from beyond¹⁰ them (*is*) Surrounders.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ٢١

21. Rather it^x (*is*) Qur'aan^x Supreme.^x

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ٢٢

22. In a tablet^x *mahfoodhen*^x (*that which is being kept-up safe and secured*).^x

فِي لَوْحٍ مَّحْفُوظٍ ٢٣



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ The Heaven^w by the *Tta'reqe*² (*Hammerer/ knocker/ night-visitant*).

وَالسَّمَاءِ وَالطَّارِقِ ١

2. And what *adra* (*profoundly caused you^g to know*) what the *Ttareqe* (= *Ttareqe*) (*is*).

وَمَا أَدْرَاكَ مَا الطَّارِقُ ٢

3. The Star The *Thagibo*³ (*the Piercer/ the furthest-and-shiner-most*).

النَّجْمِ الثَّاقِبِ ٣

⁹ The word "العرش" in the Arabic means: المَضْطَجُّعُ أو السرير الذي يُجْلَسُ عليه. Thus, "العرش" is "سرير الملك." See اللسان. In *Ayah* 23 of (S27) *an-Namil*: "...and for her a great *Arshe*." (S 27: 23), clearly means the "*Arshe*" is the "*Throne of Power and Dominion*." And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arshe*. So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor* (*Mount*). See العقيدة الطحاوية. Refer to the attached list of *References*.

¹⁰ The word "وراءهم" in "وراءهم" means:

(A) "القدّام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(B) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(C) ولد الولد. So, here (1) or (2) could apply. +

¹ In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of the "الطارق," so we start with the word "by" and not "و" as "و" will not suffice the meaning.

² The word "الطارق" linguistically, *per se* first and foremost, means the: "striker/ knocker." In modern astronomy, perhaps it is one of "The Pulsars." However, there are other meanings for the word, such as (a) the: "knocker/ night-visitant," or (b) the "morning star" or (c) the "shining star." See القرطبي. I chose (a) for this Translation as (a) implies (b) and (c).

³ The word "الثاقب" = the piercer, or that which rose far afar, it also means that which is most far and most shining, and Allah knows best, the latter applies here. The star is commonly known as "زُحَل" = "Venus." See القرطبي.

4. En¹ (not) every self^w *lamma* (except/but),² on [it^w] a keeper-up.³ إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝٤
5. So let look the mankind of what [he] (had been) created. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝٥
6. (Had been) created [he] of a gusher-water.⁴ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝٦
7. Issuing [it^x] from between/among the loins and the *tara'eb* (highest ribs/ribs just below the collar bone). يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝٧
8. Verily He (is) on its^x return, surely (is) *Qadir*⁵ (He-Who is Causer of Fate). إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝٨
9. Day (to be) essayed the secrecies/concealments.⁶ يَوْمَ تُبْلَى السَّرَائِرُ ۝٩
10. So neither for him of strength nor a succorer. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝١٠
11. By⁷ The Heaven^w the return-possessor. وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝١١
12. By⁸ The Earth^w the furrow/fissure-possessor. وَالْأَرْضِ ذَاتِ الصَّغْعِ ۝١٢
13. Verily it^x (is) surely a sunderance-say.⁹ إِنَّهُ لَقَوْلٌ فَصْلٌ ۝١٣
14. And not it^x (is) surely a jest.¹⁰ وَمَا هُوَ بِهَزْلٍ ۝١٤
15. Verily they, they^z scheme *kaydan* (scheme/absolute scheme). إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝١٥
16. And [I] scheme, *kaydan* (scheme/absolute scheme). وَأَكِيدُ كَيْدًا ۝١٦
17. So let-rieprieve [you^s] the unbelievers; let-rieprieve them [you^s] leisuely. فَهَلِ الْكَافِرِينَ أَهْمُكُمُ رُؤُودًا ۝١٧

آياتها
19
Ayah

سُورَةُ الْإِنشَاءِ
Surato Al-Aala
(The Highest)

ترتيبها
87
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹ The particle “إن” is a particle of *negation*. See إعراب القرآن by محمود صافي.

² The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of *exception*. See مغني اللبيب and القرطبي.

³ The word “حافظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴ The word “دافق” says Ibn Abbas means “viscous.” See القرطبي.

⁵ The word “قادر” is *masculine, singular, subjective noun*, meaning: *Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing*.

⁶ They explained that as the fasting, the Prayer, the Zakata, and the *ghosl* (shower from *al-janaba'te*= the full *Sha'rey'ah* prescribed shower after sexual-intercourse. See البصائر).

⁷ See footnote 1 above regarding “و” and “by.” Also for the *oaths* in this *Ayah* and next see (S56:75-76).

⁸ Ibid, regarding “و” and “by.”

⁹ That is a say of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

¹⁰ The word “say” in Arabic is a *masculine, singular noun*. +

1. *Sabbah*¹ (*let-say [you]^s: subhana Allah*) your^t Lord's name,
The Highest. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾
2. Who [He] created then *sanma* ([He] *erected/evened/set*). الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾
3. And Who fated [He] and then *bada* ([He] *divinely-guided*). وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾
4. And Who *akbraja* ([He] *emerged/produced*) the pasture. وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾
5. So [He] made it^x a scum *abwa* (*greenish/reddish/blackish hue*). فَجَعَلَهُ غَثَاءً أَحْوَى ﴿٥﴾
6. [We] shall (*cause*) you^g (*to*) read, so not forget [you^s]. سُنِّقُوكَ فَلَا تَنْسَى ﴿٦﴾
7. Except what² willed Allah; verily He, [He] knows *إِلَّا مَا شَاءَ اللَّهُ*^٣ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى
the overtness and what hides. ﴿٧﴾
8. And [We] (*shall*) facilitate you^g for the facilitation. وَيُسِّرْكَ لِلْيُسْرَى ﴿٨﴾
9. So let-remind [you^s] *en*³ (*if*) benefited-she^y the
reminiscence/remembrance.^{w4} فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾
10. Shall *yadhdhakkaro* (*repetitively-reminisce*) whoever
yakhsba ([he] *reverently-fears*). سَيَذَكِّرْ مَنْ يَخْشَى ﴿١٠﴾
11. And (*shall*) avoid it^w the most-misfortuned. وَيَنْجِنَهَا مِنَ الْأَشْفَى ﴿١١﴾
12. Who^x *yassla*⁵ ([he] *shall be broiled on/by*) The Fire^w
The She-Biggest.⁶ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾
13. Afterwards neither [he] dies in it^w and nor [he] lives. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾
14. *Qad* (*already and affirmatively*) [he] prospered whoever
*tazakka*⁷ ([he] *paid Zakah of his possessions/[he]*
iteratively purified/exculpated/befitted/suited himself). قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾
15. And [he] remembered his Lord's name so [he] prayed. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾
16. Rather you^z prefer/prioritize the life^w (*of*) the world.^w بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. And the Hereafter^w (*is*) *khayron* (*choicer/superior-*
worthier) and *abqa* (*more biding/lasting*). وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

¹ The phrase "subhana Allah," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

² The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See إعراب القرآن، لمحمود صافي and لـ احمد الحلب والمصون، لـ احمد الحلب.

³ The particle "إن" means "ما" or "قد". See القرطبي.

⁴ The word "ذكري" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁵ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁶ The word "البطشة" is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word "الكبرى" is the feminine of "الأكبر" = "the bigger," See الهادي.

⁷ The word "تزكى" carries two meanings: (1) paid Islamic zakah (see Lexicon attached to this Translation) and (2) the "[he] had exculpated, befitted/suited himself." See التفاسير واللسان +

18. Verily this surely (*is*) in the writs the first.^w

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ١٨

19. Writs (*of*): Ebraheema (*Abraham*) and Mosa (*Moses*).

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ١٩

آياتها
26
Ayah

سُورَةُ الْغَاشِيَةِ
Surato Al'Ghasheya'te
(The Coverer-she^y)

ترتيبها
88
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Has *ataka*^x (*happed on/ come to you*^g)^x the overlay-she^y discourse.¹

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ١

2. Faces then-day *khashey'aton*² (*roundly-subdued submitters*).

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ٢

3. Worker-she^y *na'ssey'baton* (*fatiguing-she*^y)³

عَامِلَةٌ نَاصِبَةٌ ٣

4. *Tassla*⁴ (*[it^x] being broiled on intense heat from*) a hot^{w5} Fire.^w

تَصَلَّى نَارًا حَامِيَةً ٤

5. *Tosqa* (*it^w to be/ being availed drink*) from a well^w *aa'neyah* (*of maximal heat*^w)⁶.

تُسْقَى مِنْ عَيْنٍ آَنِيةٍ ٥

6. Not for them *tta'aamon*^x (*wheat/ edible/ food-grains*)^x except of a *dhar'een*⁷ (*hollowed/ odorous green sea moss like*).

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ٦

7. Neither fattens nor enriches/suffices [*it^x*] from hunger.

لَا يَسْنُوْنَ وَلَا يَغْنِي مِنْ جُوعٍ ٧

8. Faces^{x8} then-day (*are*) smooth-looking-she.^y

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ٨

9. For its^w endeavor^{x9} delighted-she.^y

لَسَعِيهَا رَاضِيَةٌ ٩

10. In a garden^w high-she.^{y10}

فِي جَنَّةٍ عَالِيَةٍ ١٠

¹ Commentator of The Qur'aan differed as to the exact meaning of word "الغاشية." Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people. And the correct understanding as *Emam الطبري* says it and I surely agree with him is the fact that it means *both*.

² The word "خاشعة," = *khashsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعة," = *khashsha'an* involves more than just "bunbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "خاشعة" are those who *submittingly* subdued their body, sight and sound. Also some time "الخاشعون" = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this *Ayah* speaks about their sights being "خاشعة" that means *their sights are submittingly subdued*.

³ The word "ناصبه" is the feminine of "ناصب," which means he who *fatigued* or is *fatiguing*. See *الراغب*.

⁴ The word "تصلى" transliterated "Tassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵ The word "نار" = "Fire" is a *feminine* gender, and so its *qualifier* must be *likewise*, hence "[she-] is prefixed to the word "hot."

⁶ The "آنية" means its heat reached its maximal intensity. See *الطبري*.

⁷ The word "dhareed" is a hollowed, odorous green sea moss, and induces illness when eaten iteratively.

⁸ The word "faces" here is, and Allah knows best, a metonymy for *entities*.

⁹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See *اللسان*, and *الصائر*.

¹⁰ That is above the Heavens or very high in rank. See *القرطبي*. +

11. Not hear [you^s] in it^w trifier-she.^y لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾
12. In it^w (is) a well^w running-she.^y فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾
13. In it^w (are) beds *marfooaton* (being elevated). فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾
14. And ewers *mawdboa'ton*^w (they that are being put/readied).^w وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾
15. And cushions^w *masfoofa'ton* (they that are being rowed).^w وَمَنَاقِبُ مَصْفُوفَةٌ ﴿١٥﴾
16. And splendid-carpets^w *mabthotha'ton*^w (they that are being scattered).^w وَزُرَّاقِي مَبْثُوثَةٌ ﴿١٦﴾
17. Do then they^z not look to the camels/clouds how أَفَلَا يَنْظُرُونَ إِلَى الْآلِئِلِ كَيْفَ خُلِقَتْ (had been) created-she.^y ﴿١٧﴾
18. And to the Heaven^w how (had been) elevated-she.^y وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And to the mountains how (had been) emplaced-she.^y وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And to the Earth^w how (had been) surfaced-she.^y وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So let-remind [you^s]; verily only you^s (are) a reminder. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. Not you^h (are) on them surely domineer. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. Except whomever [he] diverted and unbelieved. إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾
24. Then torments him Allah the torment the biggest. فَعَذَّبَهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Verily to Us (is) their return. إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Afterwards verily on Us (is) their accountability. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ the early-dawn.² وَالْفَجْرِ ﴿١﴾
2. By³ a ten nights.^w وَلَيَالٍ عَشْرٍ ﴿٢﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “الفجر” is *not* the “morning,” as “الفجر” is *earlier than the morning*, it is *early dawn*. See اللسان.

³ Ibid, but only with respect to the ten-nights.

3. By¹ the twain/even and the single/odd.²

وَالشَّعْ وَالْوَتْرَ ﴿٣﴾

4. By³ the night^x *edha* (suddenly/whereas) [*it*^x] *yas're* (nocturnally-ambulates/treads).

وَالَّيْلِ إِذَا يَسِرَ ﴿٤﴾

5. Is in *tha'leka* (afar-that-it/that)^x *qasamon* (an oath) for a *hejren* (constrainer-mind) possessor.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ﴿٥﴾

6. Have not seen you:^h how your^t Lord did by *Aaden*.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

7. *Erama* the pillars' possessor.^w

إِرمَ ذَاتِ الْعِمَادِ ﴿٧﴾

8. Which^u not (*had been*) created like it^w in the *be'la'de* (regions).

أَلَيْسَ لَمْ يَخْلَقْ مِثْلَهَا فِي الْبَلَدِ ﴿٨﴾

9. And *Thamooda*, who^r *jabo* (*they*^r perforated/bored/cut) the rocks by the vale.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ﴿٩﴾

10. And Pharaoh the stakes' possessor.

وَفِرْعَوْنَ ذِي الْأَوْنَادِ ﴿١٠﴾

11. Who^r they^z tyrannized in the *bela'de* (regions/countries).

الَّذِينَ طَغَوْا فِي الْبِلَدِ ﴿١١﴾

12. Then they^z multiplied/waxed in it^w the corruption.

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. So *ssabba* (descended/poured) on them your^t Lord a scourge torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Verily your^t Lord (*is*) surely by the ambush.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

15. So however the mankind: if when^{o4} essayed him his Lord then *akramabo* ([He] was bounteous and ennobling to him) and *na'aamabo* ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord *akraman* (was bounteous and honor bestower to me).

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

16. And however if when^{o5} [He] essayed him, so [He] stinted on him his *rez'qa*^x (provision/victuals for sustenance),^x then says [he]: my Lord disdained [me].⁶

وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾

17. Not-at-all.⁷ Rather not *tokremona* (you^z being hospitable and bestower of honor to) the orphan.

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾

18. And not you^z mutually urge on *tta'aame*^x (giving: wheat/edible/food-grains)^x the *meskee'ne* (not having sufficient material possessions).

وَلَا تَحْضُوتُوهُ عَلَى طَعَامٍ الْمَسْكِينِ ﴿١٨﴾

¹ Ibid, but only with respect to the twain and the unique.

² The words "شفع" and "وتر" have numerous meanings given by the Qur'aan commentators, e.g.: Allah is single and the creation is twain, as every thing is created in pairs; or Mughreb Prayers is single while others are even; or the Hajj Day is single and the second day is even (as it's the tenth day of the month), etc.

³ Ibid, but only with respect to the night when it by night treads.

⁴ The particle "ما" is a connective particle, see القرطبي.

⁵ Ibid.

⁶ The speaker's pronoun "ي" in "أهانن" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁷ The word "كلا" is an article of negation particularized for deterrence and prevention.

19. And you^z eat the heritage an eating altogether-hard.¹ وَأَتَكُلُوتِ الْوَرَاثَ أَكْلًا لَّهًا ﴿١٩﴾
20. And you^z love the possession a love *jamma* (abounding). وَتُحِبُّونَ أَمْالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all². If *dukka'te* (to be/being razed-smoothly-evened) the Earth^w *dakan-dakkan*³ (sure razing-smooth-evening). كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your^t Lord came while the angels (are) row (by) row. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell^w; then-day the mankind reminisces; and wherefrom⁴ for him the reminiscence^w/remembrance.^{w5} وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَاتَى لَهُ الذِّكْرَى ﴿٢٣﴾
24. Says [he]: *yalaytaney* (O, for a longing that I) advanced for my life.^w يَقُولُ يَلَيِّنَنِي قَدْ مَتَّ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an *abaddon*⁶ (a lone/any-one). فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾
26. And not [He] manacles His manacle an *abaddon*. وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾
27. *Ya'ayyatoha* (O you^y) the self,^w the tranquil-she.^y يَتَأَيَّنَهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return^w you^y to your^y Lord (while/being)⁷ joyous-she^y *mardbeyyatan* (being made joyous-she^y). ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
29. So let-enter you^y in My *eba'de* (worshippers/ submitters-/slaves). فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you^y My Paradise.^w وَادْخُلِي جَنَّتِي ﴿٣٠﴾

آيَاتُهَا

20

Ayah

سُورَةُ الْبَنَاتِ

Surato Al'Bala'de
(The Township/City)

ترتيبها

90

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹ The word "لَهًا" could mean (a) *altogether-hard*, or (b) *altogether*. See اللسان; (c) *that is in a concourse manner*.

² Ibid.

³ The word "د ك ا د ك ا" is "مفعول مطلق لذا التكرار" in the sense of *infinitive noun*. So *sure* is prefixed to indicate that.

⁴ The word "أَتَى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁵ The word "ذِكْرَى" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

⁶ See the *Lexicon* attached to this *Translation* regarding "أحد".

⁷ The words "راضية" and "مرضية" both are *adverbials*. See الدر المصون لـ أحمد الحلبي, so the word "being" is prefixed to both for this purpose. +

- | | |
|---|---|
| 1. No ¹ , Oqsemo ([I] oath) by this bala'de ^w (township/city-/Macca). ^w | لَا أَقْسِمُ بِهَذَا الْبَلَدِ ١ |
| 2. And/while you ^s (are) hellon ² (legitimate/resident) by this bala'de ^w (township/city/Makka). | وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ٢ |
| 3. And a he-begetter and what [he] begot. | وَالِدٍ وَمَا وَلَدَ ٣ |
| 4. Laqad (verily, already and affirmatively) We created the mankind in kabaden (an asperity/vicissitude). | لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ٤ |
| 5. Does [he] reckon that never enables/empowers over him an abadon ³ (a lone/any-one). | أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ٥ |
| 6. Says [he] I perished possession lubadan (cumulatively much). | يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ٦ |
| 7. Does [he] reckon that not seen him an abadon. ⁴ | أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧ |
| 8. Have not [We] made for him twain-eyes. | أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨ |
| 9. And a tongue and twain lips. | وَلِسَانًا وَشَفَتَيْنِ ٩ |
| 10. And We bada (divinely-guided) him the naj'day'ne ⁵ (twain high-paths/twain breasts). | وَهَدَيْنَاهُ النَّجْدَيْنِ ١٠ |
| 11. So [he] hurtled not the aqabata (mountain's high obstacle). | فَلَا أَفْنَحُمُ الْعَقَبَةَ ١١ |
| 12. And what adrika (profoundly caused you ^g to know) what the mountain's high obstacle. | وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ١٢ |
| 13. Releasing a neck-she. ^y | فَكَرَّ رَاقِبَةً ١٣ |
| 14. Or ett'aamon (giving to: ingest/feed) in a day (of) famine-possessor. | أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ١٤ |
| 15. An orphan kin-possessor. | يَتِيمًا ذَا مَقْرَبَةٍ ١٥ |
| 16. Or a meskee'nan (not having sufficient material possessions), destitution-possessor. | أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ١٦ |
| 17. Afterwards [he] [was] of whom ^r they ^z believed and they ^z mutually enjoined by the patience and they ^z mutually enjoined by the marhama'te ⁶ (mercy-she ^y). | ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ١٧ |

¹ This “لا,” which is a negation particle. See الدر المصون، احمد حلي. For the oath see footnote 5687 of (S56:75-76).

² Qur'aan commentators are unanimous to the fact that Makka city is a sacred since creation to the Day of Judgment, except for “an hour” when it^w was “allowable” for the Prophet (SAWS), i.e. he was “legitimate” (and “legitimate” being both an adjective = legitimate, or a noun = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true Hadeeth. See الطبري.

³ See the Lexicon attached to this Translation regarding “أحد”.

⁴ Ibid.

⁵ The word “naj'day'ne” “النجد ين” carries two meanings: (1) twain high-paths, i.e. path of good and path of evil (2) breast, i.e. the milk secreting mammary glands of a female. This means that the new born baby naturally knows how to suck the milk from his mother's breasts, as the baby is Allah aright-guided him/her. See الطبري، الزمخشري، اللسان.

⁶ The word “رحمة”=“mercy”. However, “mercy” from Allah (SWTA) to all and “مرحمة”=“mercy from people to others. This is based on this very Ayah (S90:17). +

18. Those (are) companions (of) *maymana'te* (the blessed right sidedness).

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

19. And who^r unbelieved they^z by Our *Aya'te*^w (messages) they (are) the companions (of) the *mash'ama'te* (unblessed-left-sidedness).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

20. On them a Fire^w *muasada'ton* (she is firmly-closed).^w

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ The Sun^{w2} and its^w early noon.

وَالنَّهْسِ وَصُحُفَهَا ﴿١﴾

2. By³ The Moon^x *edha* (suddenly/whereas) [*it*^x] followed it.^{w4}

وَالْقَمَرِ إِذَا لِلَّهِ ﴿٢﴾

3. By⁵ The *Naba're* (between sunrise and sunset)^x *edha* (suddenly/whereas) [*it*^x] clearly-manifested it.^w

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ﴿٣﴾

4. By⁶ The Night^x *edha* (suddenly/whereas) [*it*^x] overlays it.^w

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

5. By⁷ The Heaven^w and what [*He*] built it.^w

وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٥﴾

6. By⁸ The Earth^w and what [*He*] stretched it.^w

وَالْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾

7. By⁹ a self^w and what *sanwa* ([*He*] erected/evened/set) it.^w

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

8. So [*He*] inspired it^w its^w *fojora*¹⁰ (debauchery) and its^w *taqwa* (reverential guarding against Allah's displeasure).

فَأَهْمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

9. *Qad* (already and affirmatively) prospered, who^p *zakkaha* (be purified/exculpated and suited/befitted)¹¹ it.^w

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

10. And *Qad* (already and affirmatively) disappointed who^p [*he*] vitiated it.^w

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The sun in Arabic is feminine.

³ Ibid, except with respect to the moon.

⁴ The sun in Arabic is feminine, whereas the moon is masculine. The pronoun “it^w” in this *Ayah*^w as well as the third and fourth *Ayah*^w of this *Surah*^w refers to unnamed referent, perhaps the Earth^w the world^w.

⁵ See footnote 27, only here with respect to day. Also, day is masculine while the Earth is feminine.

⁶ Ibid, only here with respect to the night, which is masculine in Arabic.

⁷ Ibid, only here with respect to the Heaven.

⁸ Ibid, only here with respect to the Earth.

⁹ Ibid, here with respect to the “self^w.”

¹⁰ The word “فجور” comes from “فجر”= “ripped off religious cover,” or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner exceeds the bounds. Thus, he debauches.” See “فجر و فاجر” for the word “فجر و فاجر.”

¹¹ The word “زكى” here means befitted and/or suited, in the intransitive sense of suited. See التفسير واللسان.

11. Denied-she^{y 12} *Thamoodo* by its^w *taghwa* (excessiveness)^w. كَذَبَتْ ثَمُودُ بِطَغْوَاهَا ١١
12. *Edb* (whereas/ while) missioned¹³ [he] its^w *ashga* (most-misfortuned). إِذْ أَنْبَعَتْ أَشْغَاهَا ١٢
13. Then said for them Allah's messenger: Allah's she-camel and her water avail.¹⁴ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ١٣
14. So they^z denied him; so they^z hamstrung her; so *damdama* ([He] *smashingly rumbled*) over them their Lord by their offense; then *sanwa* ([He] *evened-/ leveled*) it^w. فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ١٤
15. And [He] fears not its^w consequence.^w وَلَا يَخَافُ عُقْبَاهَا ١٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ The Night^x *edha* (suddenly/ whereas) [it^x] overlays. وَاللَّيْلِ إِذَا يَغْشَى ١
2. By² The Na'ha're (between sunrise and sunset)^x *edha* (suddenly/ whereas) [it^x] set-splendid. وَالنَّهَارِ إِذَا تَجَلَّى ٢
3. By³ what [He] created the male and the female. وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ٣
4. Verily yourⁿ endeavor⁴ (is) surely *shatta* (variant/ segregate). إِنَّ سَعْيَكُمْ لَشَتَّى ٤
5. So as-to whoever [he] gave and *ettaqa* (he reverentially guarded not to displease Allah). فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٥
6. And *ssaddaqa* (he affirmed as credible) by the Paradise.^{w5} وَصَدَقَ بِالْحَقِّنِ ٦

¹² The word “كَذَبَتْ” = denied^w is in reference to the “Thamound,” which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَبَتْ.”

¹³ The word “أَنْبَعَتْ” in word “أَنْبَعَتْ” carries several meanings, among them: *sent, arouse, resurrected, prompted and missioned*.

¹⁴ The word “سُقْيَاهَا” means *water avail*, i.e. to drink from it *as and when needed*. See *الراغب*. +

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” So, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “*by*” and not “و” as “و” will not suffice the meaning.

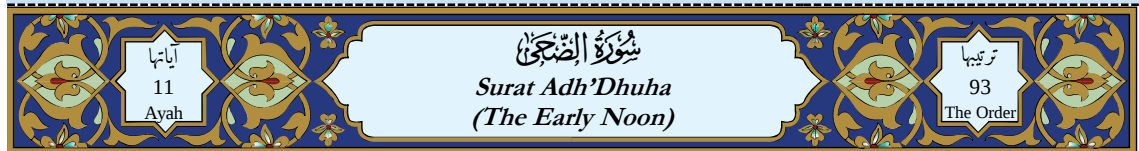
² Ibid, only with respect to day.

³ Ibid, only with respect to what He created of male and female.

⁴ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “*striding*” it is made transitive by “إلى” and when it is in the sense of “*work*” then it is made transitive by “الام.” See *اللسان* and *الصانر*.

⁵ Qur'aan commentators vary as to the meaning of the word “الحسنى.” Some say it means: “*bearing witness that there no elaba (deity) but Allah*.” Others say: “*believing in Allah's promises*.” And yet others said: *Paradise*, based on the *Ayah*: “*For them who absano (they worked a deed/work in an all around beautiful manner) the husna (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions. They in it (are) immortals.*” (S10:26).

7. Then [We] shall facilitate him for the facilitation.^w فَسَنيسره لِلْيُسْرَى ﴿٧﴾
8. And as-to whoever [he] stinted and *istaghna*¹ ([he] *shown/affirmed his richness/sufficiency*). وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾
9. And denied [he] by the Paradise.^w وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾
10. Then [We] shall facilitate him for the difficulty.^w فَسَنيسره لِلْعُسْرَى ﴿١٠﴾
11. And not enriches/suffices *a'n* (regarding) him his possession *edha* (suddenly/whereas) [he] dies-out.² وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾
12. Verily on Us (is) surely the *huda* (divine-guidance). إِنَّ عَلَيْنَا لَلْهُدَى ﴿١٢﴾
13. And verily for Us surely (are) the she-Last and the she-First. وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ﴿١٣﴾
14. So [I] warned you^h (about) Fire^w *taladhdha* (intensely-kindling). فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾
15. Not *yassla*³ ([he] shall be broiled on/by) it^w except the *ashqa*⁴ (most-misfortuned). لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾
16. Who^x [he] denied and [he] diverted. الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾
17. And shall (be made to) avoid it^w the *atqa* (whoever is most reverential guarder against Allah's displeasure). وَسَيَجْزِيهِ الْآلَتَى ﴿١٧﴾
18. Who^x [he] *yona'te* ([he] produces and fulfills the obligations of) his possession *yatazakka*⁵ (he pays his Zakata-/iteratively purifies/exculpates and befits him self). الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾
19. And not for an *abader*⁶ (a lone, any one) *endaho* (with (with him, by his rule) of a boon^{w7} (to be) requited.⁸ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾
20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face⁹ The Highest. إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾
21. And surely [he] will delight/countenance. وَلَسَوْفَ يَرْضَى ﴿٢١﴾



1 The word “استغنى” = “أظهر أو أكد مغناته” meaning *showed or affirmed his richness*. See مغني اللبيب.

2 The word “تردى” means *to die out, cease living completely*.

3 The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

4 The word “misfortuned” is an adjective.

5 The word “يتزكى” that's, and Allah is knowinger, [he] *exculpates, befits/suits himself*. See التفاسير and اللسان.

6 See the *Lexicon* attached to this *Translation* regarding “أحد”.

7 See the *Lexicon* attached to this *Translation* for “ne'amal” (“boon”).

8 That is he had received such “ne'amal” and he must reciprocate by *requiting* the giver.

9 The expression: “Lord's Face” is an Arabic tongue expression meaning *the pleasure of his Lord*. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Wa*¹ (By) The *Dhoha*^x (Early-Noon).^x وَالضُّحَى ١
2. By² The Night^x *edha* (when/whereas) [*it*^x] stilled. وَالْأَيْلِ إِذَا سَجَى ٢
3. Neither forsook you^g your^t Lord and nor [He] execrated³ [you^s]. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ٣
4. And surely The Hereafter^w (*is*) *kbayron* (choicer-/superior/worthier) for you^g than The First-she.^y وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ٤
5. And surely will give you^g your^t Lord, so delight [you^s]. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ٥
6. Has not [He] found you^g an orphan then [He] lodged/retreated⁴ [you^s]. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ٦
7. And [He] found you^g a strayer then *hada*⁵ ([He] divinely-guided [you^s]). وَوَجَدَكَ ضَالًّا فَهَدَى ٧
8. And [He] found you^g *aa'elan*⁶ (an indigent/provider for a large family) then [He] enriched/sufficed⁷ [you^s]. وَوَجَدَكَ عَائِلًا فَأَغْنَى ٨
9. So as-to the orphan so let not frustrate [you^s]. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩
10. And as-to the requester so let not scold [you^s]. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠
11. And as-to by your^t Lord's boon^{w8} so let discourse [you^s]. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

آياتها
8
Ayah

سُورَةُ الضُّحَى
Surat Ash'Sharhe
(The Chest-Opening)

ترتيبها
94
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Have not *nashrah* ([We]: delightedly drawn and opened) for you^g your^t chest. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ١

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الضحي,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² Ibid.

³ The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat's* end harmony (rhyme). See *الدر المنثور* لـ أحمد الحلبي.

⁴ Ibid, only here for “فاوى”

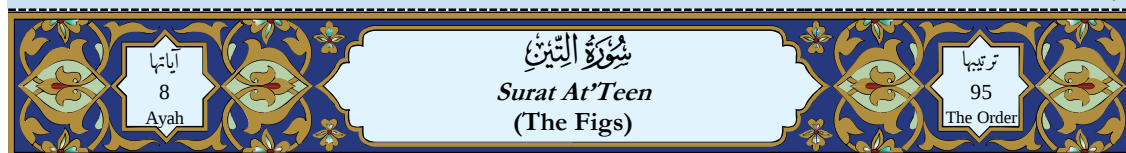
⁵ Ibid, only here for “فهدي”

⁶ The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number. See *اللسان*.

⁷ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and *not* vice versa. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

⁸ See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”). +

2. And We unburdened *a'n* (off) you^g your^t *wezra*¹ (*ill-burden/ sin/ offense*). وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾
3. Which^x [*it*^x] crackled² your^t [*back*]. الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
4. And We elevated for you^g your^t *thekra* (*repute*). وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. So verily with the hardship/difficulty (*is an*) ease. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Verily with the hardship/difficulty (*is an*) ease. إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So if finished you^h *fanssab*³ (*then let [you^s] strive invoking*). فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾
8. And to your^t Lord then let-desire⁴ [*you^s*]. وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ The Figs² and The Olives.³ وَاللَّيْنِ وَالزَّيْتُونِ ﴿١﴾
2. By⁴ *Ttoo're* (*Mount*) *Seeneen* (*Sinai*). وَطُورِ سَيْنٍ ﴿٢﴾
3. By⁵ this, The *Bala'de*⁶ (*city/ township*) the trustworthy. وَهَذَا أَلْبَلَدُ الْأَمِينِ ﴿٣﴾
4. *Laqad* (*verily, already and affirmatively*) We created the man-kind in *ahsa'ne*⁷ (*perfectest and beautifullest*) a stature. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

¹ The word "وزر"=*we'zr*, in the word "وزرك" means: *heavy: burden/ sin/ offense*. Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden/ sin/ offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

² The word "انقض" is not "نقض." Thus, "انقض" = "انقضه، أي صوته، كما قال القرطبي." Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and indicate that by *howling, moaning and groaning*. See اللسان, for "نقض" versus "انقض."

³ Commentators of Qur'aan *differed* widely as to the *exact* meaning of the word "انصب." So, *most likely* it means that when you *finished your obligatory duties* than *let-you^s strive in the extras of the invocations*, as such is the *core* of worship..

⁴ That means you urge to desire what Allah has and you surely need or want. That is make you're دعاء +

⁵ In Arabic the letter "و" is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is "*by*," so, since this *Ayah* begins by making an oath by the name of "التين," so we start with the word "*by*" and not "و" as "و" will *not* suffice the intended *meaning*.

⁶ The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'aan commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttoo'r*=where Allah spoke to Moses, according to books of التفاسير.

⁷ Ibid

⁸ See footnote 1 above regarding و.

⁹ See footnote 13 above regarding و.

¹⁰ That is مكة المكرمة = Mecca Al-Mukarrama'te (*The possessor of bounty and ennoblement*).

¹¹ There is no English word for أحسن = *ahsane*. Both words *perfectest* and *beautifullest* are in their *adjective* sense.

5. Afterwards *radadnabo* (*We forthwith-returned him*) (to) lowest lows.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

6. Except, whom^r they^z believed and they^z worked the righteous-works;^w so for them (*is*) remuneration other than *mamnonen* (*slighted/severed*).^{*}

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

7. So what (*makes*) you^g deny after (*all*) by the *Deen*⁸ (*Requital's Day/or Islam*).

فَمَا يَكْذِبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾

8. Is not Allah surely *abka'me*⁹ (*wisest*) (*of*) the rulers.

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-read [*you*^s]: by your^t Lord's name; Who [*He*] created.

أَفَرَأَى بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

2. [*He*] created [*the*] mankind of an *alqaen*¹ (*adherent-suspender/ blood-clot*).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

3. Let-read [*you*^s]; and/while your^t Lord (*is*) the *akramo* (*He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits*).

أَفَرَأَى وَرَبَّكَ الْأَكْرَمَ ﴿٣﴾

4. Who [*He*] taught by the pen.

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

5. [*He*] taught [*the*] mankind what/which [*he*] knew not.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

6. Not-at-all²; verily [*the*] mankind surely tyrannizes.

كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ ﴿٦﴾

7. If [*he*] saw him (*i.e. self*^{av}) *istaghna*³ (*[he] affirmably enriched-/ sufficed*).

أَن رَّاهُ اسْتَغْنَى ﴿٧﴾

8. Verily to your^t Lord (*is*) the return.^w

إِنَّا إِلَىٰ رَبِّكَ الرَّجُعُ ﴿٨﴾

9. Have you^h seen whom^r [*he*] restrains.

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

* For the word "ممنون" = slighted/severed, see القرطبي.

⁸ The word "Deen" means the *Day of Judgment*, or could be *Islam*, as "Certainly the religion *enda* (by: Rule, Dicta, Munificence) (of) Allah (*is*) [the] Islam" (S3:19).

⁹ The word "أحكم" has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His "rule" would be the *wisest* and *best possible* ruling. +

¹ The word "علقة" = "adherent-suspender," = that which *adheres as suspender* or "clot" in both Arabic and English "علقة" or "adherent-suspender/clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the *zygote*" (the union of the sperm and an ovum before its cleavage).

² The word "كلا" is an article of negation particularized for deterrence and prevention.

³ The word "استغنى" = "أظهر أو أكد مغناته" meaning *showed* or *assured* his richness. See مغني اللبيب.

10. *Abdan*¹ (*a: slave/worshipper*) *edha* (*when/whereas*) [*he*] prayed.

عَبْدًا إِذَا صَلَّى ﴿١٠﴾

11. Have seen you^h *en* (*if*) [*he*] [*was*] on [*the*] *buda* (*divine-guidance*).

أَرَيْتَ إِنْ كَانَ عَلَىٰ هُدًى ﴿١١﴾

12. Or [*he*] commanded by the *taqwa* (*reverential guarding against Allah's displeasure*).

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

13. Have seen you^h *en* (*if*) [*he*] denied and [*he*] diverted.

أَرَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

14. Has not known [*he*], surely that Allah sees.

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

15. Not-at-all;² *la'en* (*indeed if*) not [*he*] ceased surely [*We*] (*shall*) drag him by the forelock.

كَلَّا لَنْ لَّرْهَنَتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

16. A forelock^w liar-she^y (*is*) wrongdoer-she^y (*is*).

نَاصِيَةٍ كَذِبَةٍ خَاطِمَةٍ ﴿١٦﴾

17. So let summon/call³ [*he*] *na'deyabo* (*his club-fellows*).

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

18. [*We*] shall summon the *zaba'neyata*⁴ (*Hell's rough-angels-watchers*).

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

19. Not-at-all⁵; let-not obey him [*you*]; and let-kowtow [*you*] and *eqta'rib*⁶ (*let-festinely-approach* [*you*]).

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

آيَاتُهَا
5
Ayah

سُورَةُ الْقَدْرِ
Surato Al'Qad're
(The Fate's-Night-she^y)

ترتيبها
97
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We descended it^x in the Fate's Night-she.^{y1}

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

2. And what *adraka* (*profoundly caused you⁸ to know*) what (*is*) the Fate's Night-she.^y

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

3. The Fate's Night-she^y (*is*) *khayron* (*superior/worthier*) than a thousand [month].

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

¹ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

² The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

³ The word "دعا" in "ادعهم" has many meanings, among them: summon, or صاح به=دعا صاحبه, i.e. called cried (loudened) by him. See الهادي.

⁴ The word "الزبانية" are, and Allah knows best, the rough angels-policemen of Hell. See التاج واللسان.

⁵ See footnote 23 above for the word "كَلَّا."

⁶ The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب," i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach. So, "festinely" is used to qualify the approach in order to intensify it. +

¹ Commentators of The Qur'aan give various meanings to "ليلة القدر," translated here as "The Fate's Night." So, "The Fate's Night-she^y" is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night." The Qur'aan says: "And He created everything and He measured it absolute measure." (S25:2). Also, another Ayah: "Everything⁸ We created it^x by a measure." (S54:49). And last but not least the Ayah: "Qad (verily and affirmatively) made Allah for everything a measure." (S65: 3). See القرطبي.

4. *Tanaẓẓalo* (iteratively descend) the angels (i.e. Arch Angel *Gabriele*) and *ar-Rooḥo*² (mercy/ Super Arch Angels/ special Beings) in it^w by leave (of) their Lord of each command.

نَزَّلَ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٩٨﴾

5. Peace [she]³ (is) until outset (of) the early-dawn.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٩٩﴾

آياتها
8
Ayah

سُورَةُ الْبَيِّنَاتِ
Surato Al'Bayyena'te
(The Evidence-she^y)

ترتيبها
98
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Not were who^r unbelieved they^z of the book's folks and the *mushbrekeena* (deities-partners with Allah/he-polytheists) disjoining¹ [they^z] until *ta'ateyahomo*^w (descends-on/ comes-to them)^w the evidence-she.^{y2}

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّنَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿٩٩﴾

2. A messenger from Allah recites [he] writs³ *muttabharatan* (that are purged).^w

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٩٩﴾

3. Init^w (are) books⁴ *gayyematon* (eternal/ forthright/ estimable).^w

فِيهَا كُتِبَ قِيمَةٌ ﴿٩٩﴾

4. And not separated who^r *oto* (had been accorded they^z) the book, except from after what came-she^y (to) them the evidence-she.^y

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٩٩﴾

5. And not (had been) commanded they^z except to worship they^z Allah sincerely/faithfully⁵ they^z (are) for Him the religion *hunafa*⁶ (rightly-incliners); and *you-qeymo*⁷ (to: they^z up-to-fulfill the prescribed obligations of) the Prayer^w and *youa'to*^x (they^z accord the obligations of)^x the *Zakata*^{w8} (prescribed percentage of personal possessions),^w and *tha'leka* (afar-that-it/that)^x (is) religion (of) the forthrightness.^{w9}

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٩٩﴾

6. Verily who^r unbelieved they^z of the book's folks and the *mushbrekeena* (he-they who partner deities with

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

² See the *Lexicon* attached to this Translation for an elaboration about *ar-Rooḥ*.

³ The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a feminine gender in Arabic. +

¹ That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'aan.

² The word "البينة" = "evidence^w" grammatically is a feminine, as shown by "تأتيهم". Hence, evidence^w.

³ The word "هـ" in "مطهرة" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

⁴ The word "هـ" in "قيمة" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

⁵ The word "مخلصين" here is an adverbial ("حال") construct, according "إعراب القرآن" by "محمود صافي".

⁶ The word "حنفاء" in this *Ayah* is a second adverbial construct. See *إعراب القرآن*, لمحمود صافي and *الدر المصون لـ* أحمد الحلبي. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism.

⁷ The word "يقوموا" is rooted in "أقام" = upheld/sustained. Linguistically "أقام" means: "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً". So, "يقوموا" means they: (1) uphold. (2) Called or upped to perform the Prayer itself.

⁸ See the *Lexicon* attached to this Translation for what is exactly, the *Zakah* and its implications.

⁹ The word "قيمة" = "مستقيمة" i.e. means straight. See *اللسان*.

Allah/he-polytheists) (are) in Hell^w immortals they^z (are) in it;^w those, they (are) evilest (of) the bareyya'te (creation).

وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٩٨﴾

7. Verily who^r they^z believed and they^z worked the righteous-works^w those they (are) *kbayro* (superior-/worthier) (of) the *barreyya'te* (creation).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٩٩﴾

8. Their requital *enda* (by rule of) their Lord (is) *Adn's* (Eden's)¹ Paradises^w/Gardens,^w run^w from under it^w the rivers; immortals they^z (are) in it^w forever; delighted (is) Allah a'n (regarding) them and delighted they^z (are) a'n Him; *tha'leka* (afar-that-it/that)^x (is) for whoever *kbashaya* ([he] reverently-feared) his Lord.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿١٠٠﴾

آياتها
8
Ayah

سُورَةُ الزَّلْزَلَةِ
Surato Az'Zalzala'te
(The Earth-Quake)

ترتيبها
99
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. If (had been) quaked-she^y the Earth^w its^w quake.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

2. And *akbraja'te* (emerged-she^y/produced-she^y) the Earth^w its^w *athgala* (loads/heavies).

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

3. And said [the] mankind: what (is) for/about it.^w

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

4. Then-day [she] discourses its^w news.

بَوْمِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

5. By-indeed/verily your^t Lord (had) [revealed]¹ for it.^w

يَٰٓأَيُّهَا رَبَّنَا أَخْبَرْنَا بِمَا كُنَّا فِي الشَّكِّ خُلُوعًا ﴿٥﴾

6. Then-day issue [the] mankind *ash'tatan* (solitarily-/scatteredly), *le'youraw* (to be made to see they^z) their works.

بَوْمِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

7. So whoever [he] works a *methgala* (weigh/burden-/equipoise) (of) *dharraten^w* (small ant/atom/mote)^w (of) a *kbayran²* (desirable/worship/goodness) [he] sees it.^x

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

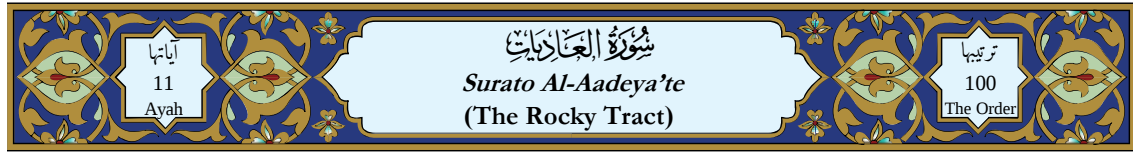
8. And whoever [he] works a *methgala* (weigh/burden-/equipoise) (of) *dharraten^w* (of) an evil [he] sees it.^x

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

¹ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr. +

² The word “اوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See اللسان.

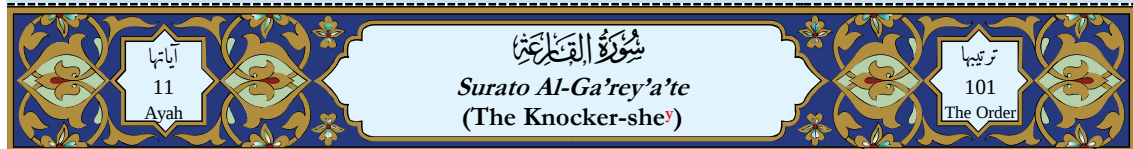
The word “خير” = “kbayron,” and grammatically inflected “kbayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.” +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the coursers-she^{ym2} *dhabhan*³ (horse's chest noise). وَالْعَادِيَّاتِ صَبْحًا ١
2. Then the kindlers-she^{ym} *qadhan* (flint-striking). فَالْمُورِبَاتِ فَدْحًا ٢
3. Then the attackers-she^{ym} *ssubhan* (by morning). فَالْمُعِيرَاتِ صُبْحًا ٣
4. So roused they^y by it^x *nag'an* (dust/loudness).⁴ فَاتَّرْنَ بِهِ نَقْعًا ٤
5. So middled they^y by it^x a gathering. فَوَسَطْنَ بِهِ جَمْعًا ٥
6. Verily the mankind for his Lord (*is*) surely *kanoodon*⁵ (an ingrate/disobedient/unappreciative). إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦
7. And verily he (*is*) on *tha'leka* (afar-that-it/that)^x surely *shaheedon* (witnesser/testifier). وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧
8. And verily he (*is*) for love of the *khayre* (desirables-/goodness/ riches/ possessions/ rain) surely hard. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨
9. Does then not know [he] *edha* (when/whereas) (had been) jumbled/topsy-turvied what (*is*) in the tombs. أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ٩
10. And (had been) obtained what (*is*) in the chests. وَحُصِّلَ مَا فِي الصُّدُورِ ١٠
11. Verily their Lord by them then-day (*is*) surely Proficient. إِنَّ رَبَّهُم بِيَوْمَئِذٍ لَّخَبِيرٌ ١١



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الْعَادِيَّاتِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “الْعَادِيَّاتِ” being associated with or qualified by the word “صَبْحًا,” say the *linguists* and many Qur'aan commentators, shows that “الْعَادِيَّاتِ” must be “horses” as the “صَبْحِ” is typical of the horses and *not* the camels. However, they all mention the fact that *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word “الْعَادِيَّاتِ” to some-one and to Ibn Abbas) to be *not* the “horses” but the *camels* racing from *Arafah* to *Muzdalefah* to *Mena* during the *Hajj* time. And that since then Ibn Abbas had *changed* his mind and followed what *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib said.

³ The word “*dhabhan*” apparently there is *no* exact English equivalent for it, as it is an *adverb* describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort.

⁴ The pronoun “ه” in “به” refers to either the running of the horses or the place where the running occurred or both.

⁵ The word “*كنود*” could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah's *ne'am* (all around sufficiencies, surpluses, good health and delight) in what displeases Allah. +

1. The *Qa're'ato*¹ (*Knocker-she*^y). أَلْقَارِعَةُ ١
2. What (*is*) the *Qa're'ato* (*Knocker-she*^y). مَا أَلْقَارِعَةُ ٢
3. And what *adraka* (*profoundly caused you*^g to know) what (*is*) the *Knocker-she*^y. وَمَا أَدْرَاكَ مَا أَلْقَارِعَةُ ٣
4. Day the mankind be like the *fara'she* (*moths/ butterflies*) the *mabthootha* (*that which was being scattered*). يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤
5. And the mountains be like the *ehne* (*colored cotton*) the *manfo'she* (*that which is being carded or swelled*). وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥
6. So as-to whoever *thagolat* (*became heavy-she*^y) his weights. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦
7. Then he (*is*) in a living-she^y *radbeya'ten* (*a condition which is delightful-she*^y and *delighting-she*^y). فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧
8. And as-to whoever [*he*] lightened-she^y his balances. وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨
9. Then his stature/abode² (*is*) *Haveya'ton*^{w3} (*Hell/ lowest Hell*).^w فَأُمُّهُ هَاوِيَةٌ ٩
10. And what *adraka* (*profoundly caused you*^g to know) what (*is*) *Heyah*^w (*Hell/ lowest Hell*).^w وَمَا أَدْرَاكَ مَا هِيَ ١٠
11. A Fire^w intensely hot-she.^{y4} نَارٌ حَامِيَةٌ ١١



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alha* (*entertainingly-preoccupied/ distracted*) you^b the amassing. أَلْهَنَكُمْ التَّكَاثُرُ ١
2. Until you^c visited the graveyards. حَتَّى زُرْتُمُ الْمَقَابِرَ ٢
3. Not-at-all;¹ will know you.^z كَلَّا سَوْفَ تَعْلَمُونَ ٣
4. Afterwards not at all; will know you.^z ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤
5. Not at all if;² know you^z the certitude's knowledge. كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥

¹ The word "القارعة" is rooted in "قرع" meaning *knocked*. But the "القارعة" is that "[She-] Knocker" which comes *suddenly and shocks* for its *momentous* and *calamitous* occurrence. Hence, "القارعة" is synonymous with "القيامة" that is the Day of Judgment.

² The word "أمه" carries *many meanings*, among them: *stature/abode*, or "أمه" = "mother" one *homes* to her. See القرطبي.

³ The word "Haveyah" is a *synonym* for *Hell*. Some say the "Haveyah" is the name of the *lowest door of Hell*. See القرطبي.

⁴ The word "حامية" meaning *intensely hot* and also in the *feminine* sense, see الهادي +

¹ The word "كلا" is an article of negation particularized for *deterrence* and *prevention*.

² The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

6. Surely assuredly³ see [you^f] the *Jabeema* (intensely-blazing Fire^w).

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

7. Afterwards surely assuredly [you^z] see it^w *ayna-al-yaqeene^w* (concretely/individually)^w the certitude.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

8. Afterwards surely assuredly⁴ [you^z] (are to be) asked then-day a'n (regarding) the *na'eeme* (Paradise's/[its] like) sufficiencies/surpluses/and ever-lasting delights).

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

آياتها
3
Ayah

سُورَةُ الْعَصْرِ
Surato Al'As're
(The Asr-Prayer/Epochal Time)

ترتيبها
103
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By The *Asr'e^{x1}* (*Asr-Prayer^w/Epochal-Time^x*).

وَالْعَصْرِ ﴿١﴾

2. Verily the mankind (*is*) surely in a loss.^x

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

آياتها
9
Ayah

سُورَةُ الْهُمَزَةِ
Surato Al'Homaza'te
(he Customarily –Subtle-Slanderer)

ترتيبها
104
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Waylon¹* (lengthy: stay in a valley in Hell/bane/woe) for each *homazten* (customarily-subtle-slanderer) *lumaẓaten* (subtle/slanderer).

وَيَلِّ لِكُلِّ هُمْزَةٍ لُّمْرَةً ﴿١﴾

2. Who^p [he] gathered possession² and *a'ddadabo³* ([he] for preparedness iteratively counted) it.^x

أَلَّذِي جَمَعَ مَالًا وَعَدَّدَهُ. ﴿٢﴾

³ The "ل" in "لَتَرَوُنَّ" and in "لَتَرَوُنَّهَا" in *Ayah* 7 and in "لَتَسْأَلُنَّ" in *Ayah* 8, all are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

⁴ The "ل" in "لَتَسْأَلُنَّ" is juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly". +

¹ In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "العصر", so we start with the word "by" and not "و" as "و" will not suffice the meaning. Also, the word "العصر" could stand for "Epochal-Time" or the "Asr"-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer. See *تفسير الفخر الرازي للصلاة الوسطى*, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle. +

¹ *Waylon* lengthy: stay in a valley in Hell/bane/woe.

² The word "المال" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times. See *اللتاج*.

³ The word "عدده" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

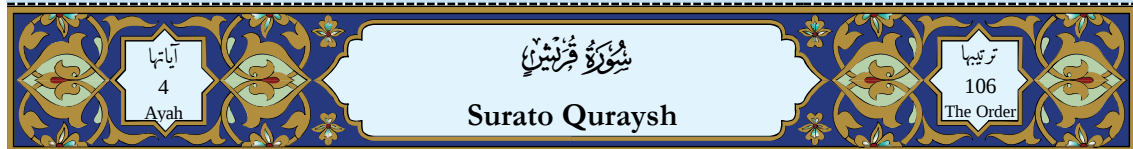
3. [He] reckons that his possession immortalized him. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ٣
4. Not-at-all;⁴ surely [he] (is to be) assuredly cast in the *Hottama'te*^w (she-the destructive hell). كَلَّا لَيُبَدَّنَ فِي الْحَطَمَةِ ٤
5. And what *adraka* (profoundly caused you^g to know) what (is) the *Hottama'to*.^w وَمَا أَدْرَاكَ مَا الْحَطَمَةُ ٥
6. Allah's Fire^w the (made) kindled-she.^y نَارُ اللَّهِ الْمُوقَدَةُ ٦
7. Which^u *tatta'leao* (overlooks/ knows)^w on/over the *afeda'te* (hearts/ minds). الَّتِي تَطَّلِعُ عَلَى الْأَفْعَدَةِ ٧
8. Verily it^w (is) on them *mua'ssadatun* (arrantly shut-she)^y.⁵ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ٨
9. In pillars extended-she.^{ym} فِي عَمَدٍ مُمَدَّدَةٍ ٩



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Have not seen [you^s] how your^t Lord did by the elephant's companions. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ١
2. Has not [He] made their scheme in a misguidance. أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢
3. And [He] sent on them birds *Ababeela*¹ (schools of birds in succession). وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣
4. [It^w] cast them by stones of *Sejjeelen* (mixture of clay and stones). تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ٤
5. So [He] made them like *assfen* (stubble) *ma'akoolen*² (that which was: eaten and excreted). فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁴ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁵ The word “مُوصَّدَةٌ” means firmly or completely or arrantly closed. +

¹ The word “*Ababeel*” means schools of birds in succession. See الراغب.

² That is to say that which was eaten by the animals and was excreted.

1. Lo;¹ *Quraysh's* concord.

لَا يَلْفُ قُرَيْشٍ ①

2. Their concord (*of*) the winter and the summer journey.

إِلَيْهِمْ رَحَلَةَ الْبَرِّ وَالصَّيْفِ ②

3. So let worship they^z Lord (*of*) this [The] House.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③

4. Who^a *att'ama* ([He] *caused to ingest/fed*) them from a hunger and [He] secured them from a fear.²

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④

آياتها
7

Ayah

سُورَةُ الْمَاعُونِ

Surato Al-Ma'oo'ne

ترتيبها
107

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Have you^h seen who^x [he] denies by the *Deen's*¹ (*Requital's Day*).

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّنِ ①

2. So *tha'leka* (*afar-that-it/that*)^x (*is*) who^x *yado'ao* ([he] *snubs/rebuffs*) the orphan.

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ②

3. And not urges [he] on *tta'aame*^x (*giving: wheat/edible-/food-grains*)^x the *Meskee'ne* (*not having sufficient material possessions*).

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ③

4. So *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for the prayers.²

فَوَيْلٌ لِلْمُصَلِّينَ ④

5. Who^r they *a'n* (*regarding*) their Prayer^w *sahoona*³ (*they*^z *are unmindful/inattentive*).

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤

6. Who^r they (*are*) *youra'oona* (*pretend/feign they*^r).

الَّذِينَ هُمْ يُرَاءُونَ ⑥

7. And disallow they^z the *ma'oona*⁴ (*any-thing of use or benefit*).

وَيَمْنَعُونَ الْمَاعُونَ ⑦

آياتها
3

Ayah

سُورَةُ الْبَكْرَةِ

Surato Al'Kawtha're
(The Multitudinous)

ترتيبها
108

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹ The letter "ل" in "لَا يَلْفُ" is a "ل" of wonder or surprise. See الطبري.

² Some Arabic linguists said that: "القتل" = "الخوف". See تاج العروس and اللسان. +

³ The word "دين" = here means Day of Judgment, where people are recompensed according to their dues.

⁴ The word "prayer" as a noun has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

⁵ The word "سَاهُونَ" is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation.

⁶ The word "الماعون" carries many meanings. Emam القرطبي mentioned twelve different meanings. Among them the Zakah, or anything of use or benefit. +

1. Verily We gave you^g the *Kanthera*¹ (*multitudinousness*).

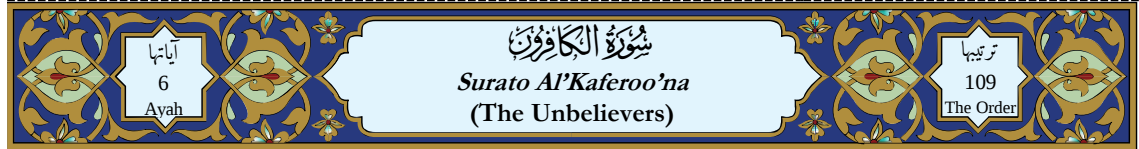
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

2. So let-pray [you^s] for your^t Lord and *inhar* (*let-slaughter* [you^s]).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

3. Verily your^t detester, he (*is*) the *abtar* (*most-progeny-cut-off*).

إِنَّكَ شَأْنُكَ هُوَ الْأَبْتَرُ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [you^s]: O you the unbelievers.

قُلْ يَتَّيِبُهَا الْكَافِرُونَ ﴿١﴾

2. Not worship [I] what worship you.^z

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

3. And not you^f (*are*) worshippers (*of*) what [I] worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

4. And not I am worshipper (*of*) what worshiped you.^c

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

5. And not you^f (*are*) worshippers (*of*) what [I] worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

6. For you^b (*is*) yourⁿ religion and for me (*is*) [my] religion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening² (*victory*^x).

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

2. And you^h saw [the] mankind entering in Allah's religion [*in manner of*]³ droves.

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

3. Then *sabbeh*⁴ (*let-say* [you^t]: *subhana Allah*) by your^t Lord's praise and *istaghferbo*⁵ (*let-seek* [you^s] His forgiveness); verily He [was] *Tanwaban* (*iteratively Relent*).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

¹ The word "*Kanther*" literally mean "*multitudinous*." However, Qur'aan commentators mention many different meanings. Among such meanings, *Emam al-Qurtubi* mentioned sixteen different meanings, beginning with a river in Paradise, the *Qur'aan*, Prophet-hood, the various miracles which the Prophet (SAWS) was given. +

² The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*. It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic.

³ The reason for the bracketed "*in manner of*" is because "*افواجا*" is *adverbial*, for which there is no English equivalent. See *اعراب القرآن*, *لمحمود صافي*, for "*افواجا*" as an *adverbial construct*.

⁴ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁵ The word "استغفره" = "اطلب عفوانه" = "let-[you^s] seek His forgiveness." In English there is no seemly way to say: "*استغفره*" *per se*. So I settled for saying: "[you] seek forgiveness." In this case "[you] seek His forgiveness." +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tabbat* (marred/discomfited) both hands^w (of) *Abey* تَبَّتْ يَدَا أَيْ لَهَيْ وَتَبَّ ١
Labab and *tabba* (marred/discomfited [he]).
2. Not enriched/sufficed¹ *a'n* (regarding) him his possession مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢
and what [he] earned.
3. Shall *yassla*² ([he] shall be broiled on/by) a Fire^w flame- سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣
possessor.^w
4. And his [woman] (i.e. wife), the firewood's *hammalata*³ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ٤
(iterative bearer-she^v).
5. In her *jeede*⁴ (neck/collar) (is) a rope (of) *masaden* (collar فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥
of: palm-fiber/iron/cowry/combining all the aforesaid).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Let-say [you^r]: He (is) Allah, *Ahadon*¹ (Solely-Unique). قُلْ هُوَ اللَّهُ أَحَدٌ ١
2. Allah *The Ssamad*² (The: Solid/Eternal-Master/Self- اللَّهُ الصَّمَدُ ٢
Sufficient/Deviser).
3. Neither [He] begets and nor (is) [He] begotten. لَمْ يَكِدْ وَلَمْ يُولَدْ ٣
4. And not was for Him *kofowan* (compeer of) *an ahadon*.³ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ٤



¹ The word “اغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

² The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

³ The expression “the firewood’s iterative bearer” is figurative Arabic tongue expression, meaning: he/she who goes around as slanderer or calumniator.

⁴ The word “جيد” = “العنق و قيل مقلده” i.e. could mean the “neck” or the “collar.” See اللسان +

¹ See the Lexicon attached to this Translation regarding “أحد”.

² The word “Samad” means: solid, eternal-Master-Self/Sufficient, Deviser. See الطبري.

³ See the Lexicon attached to this Translation regarding “أحد.” +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) the *fala'qe* (daybreak). قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١
2. From [evil] (*of*) what [*He*] created. مِنْ شَرِّ مَا خَلَقَ ٢
3. And from evil (*of*) a *Gha'segen*¹ (the night's darkness/eclipsed-moon/ dark snake) *edha* (when/ if) *waqaba* ([it^s] sank). وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣
4. And from evil (*of*) the *naffathat'te*² (blowers-she^{vm}) in The knots.^w وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤
5. And from an envier's evil *edha* (when/ if) [*he/ she*]³ envied. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) [the] mankind. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١
2. King (*of*) [the] mankind. مَلِكِ النَّاسِ ٢
3. *Ela'he*¹ (Deity) (*of*) [the] mankind. إِلَهِ النَّاسِ ٣
4. From evil (*of*) the whisperer^x the *khanna'se*^x (iterative bider/ withdrawer out of humility and lowness).^x مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤
5. Who^x [*he*] whispers, in [the] mankind's chests. الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ٥
6. From the *Jenna'te* (Jinn/ band of Jinn)^x and the mankind.^x مِنَ الْجِنَّةِ وَالنَّاسِ ٦

مَلِكِ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

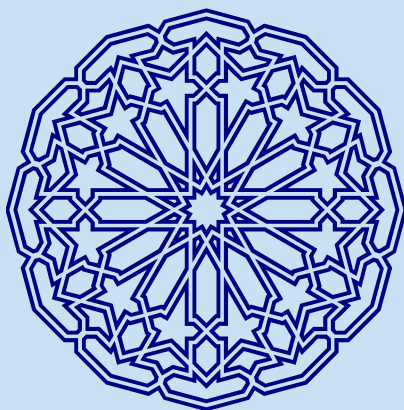
¹ The word "ghasegen" has three different meanings: (1) the darkness of night (2) eclipsed- moon, (3) dark colored snake. See التاج

² The word ["blowers-she^y"] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses).

³ The word "حاسد" applies to both the masculine and the feminine, as The Arabs do not say: "حاسدة" in their language. +

¹ The word "elab"= "deity" The older (1920s or earlier) versions of the Bible speak "Alah" (i.e. misspelled Allah), of elohab; and elohim as designation of Yahweh, the God of Israel. Lately however, this footnote was deleted from the Bible prints.

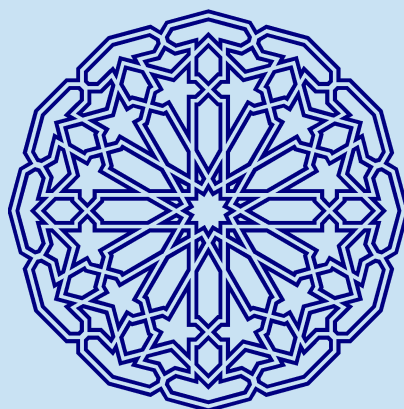
This revision was completed on the morning of Monday, January 01, 2007. Also revised today, Thursday August 09, 2007. Further revised, Thursday September 06, 2007. Further revision, Thursday October 01, 2007. This revision was completed on Thursday 23, April, 2009. Current revision is : (Rev.5.1). Reviewed on Thursday 21 September 2017, double checked all punctuation marks.



Lexicon
For
Textual^{*} Translation
Of
The Qur'aan The Supreme

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** Textual is neither replicative nor literal but conforming to the text.. See Sections 6A and 10 of the Introduction to this Translation, which is original, to date unmatched, and closest to the text of The Qur'aan; and praise is for Allah, Lord of the worlds.*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name, *Ar-Rahman*, The multitudinous mercy Giver.

Clarifying Commentary Regarding

The Right= “الحق” and The True= The Truth “الصَّحِيحُ/الصِّدْقُ.”

In the English literature about Islam, Qur'aan as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

- A. “Holy,” describing *The Qur'aan* or *Mohammad* (SAWS).
- B. “Verse,” to means an *Ayat*, i.e. a statement from The Qur'aan.
- C. “The Truth,” to mean “The Right,” in almost all aspects of the word “right.”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'aan, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference. However, (C) “The Truth” to mean “The Right,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby.

To begin with, let us take the *dictionary* definition of the word “truth.” The *American Heritage Dictionary* gives the following definition:

A.1. Truth is: “conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth.** *Christian Science.* God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify. The forty-four ascribed “author” of the Bible cannot be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people. That is why Jesus *never* heard of his name as “Jesus” or his title as “Christ” or the religion “Christianity” *per se*. For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator.

Thus, the *central and most conspicuous concept* about the noun “**true**” or “**truth**” is that it means: *conformity or correspondence to reality or some set standard*.

With respect to the definition of the word “**right**,” the story is *rather long*. So we shall *summarize* the *central and most conspicuous concept* regarding “**right**.” *The American Heritage Dictionary* gives the following definition:

As a **noun**: **right**, that which is: *just, morally good, legal, proper, or fitting*.

In **Arabic** when prefixed with the article "the" becoming "**The Right**" then it is **one of Allah's great names**.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right. (2) In a straight line. Directly. (3) In the proper or desired manner. **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going*. **11.** Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: **right, righted, righting, and rights**. --*tr.* **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “**right**,” i.e. that which is *just, morally good, legal, proper, or fitting*.

The Merriam-Webster's Unabridged Dictionary defines “**right**” as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes.

Thus, **Right** is **absolutely constant**, i.e. unchanging and unchangeable; it is **absolutely perfect all-around**, i.e. from all aspects, not least among them rationally, morally, and legally; it is **absolutely acceptable by all**, i.e. except the *stubborn* who is *groundless* to begin with.

On the other hand, **True** or **Truth** is **changeable**, as its *criteria of set standard* could **change**, and could be “**wrong**” or **incorrect** or “**immoral**.” Let us assume that Mr. A is a homosexual. So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is **wrong**, and **immoral**.

Therefore, “**right**,” and “**true**” = “**truth**,” all as *nouns*, are **not** exactly synonymous.



Four distinct dictions in The Qur'aan

Allah willing, this *Lexicon* is intended to help the reader of The Qur'aan to better understand some words, or expressions stated therein but without English equivalent *per se*. So, included in this *Lexicon* are the words that are considered to be “out of the ordinary” or were *transliterated* in the body of the textual translation of The Qur'aan. The Arabic words, the words of The Qur'aan, is *root-based* and is *rationaly derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages. Therefore, a word can be *conjugated* to *derive* and *make a huge supply of useful words*. The words of the Arabic language are *unique* in myriads of ways, among them:

It is highly *succinct yet flowery*,

- (1) It is very *descriptive yet laconic*.
- (2) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,
- (3) It is singularly *eloquent* and *elegant*.
- (4) It has “*paradoxical*” terms, i.e. a *single word* carries a *specific meaning and its exact opposite*. The way to know which meaning applies is the *contexts*.
- (5) Arabic language, as the language of The Qur'aan, supplies *suitable words* for the *Share'yah Law*. Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic meaning*, (2) an *Arabic tongue expression meaning*, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah’s Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional meaning*, i.e. that which is *based on or derived* from the *Sharey'ah Law*, e.g.: Prayer = “الصلاة” or prayer = “دعاء,” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next.

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*.

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine gender* gets addressed *explicitly*. There are *rational* and *moral* reasons for such a treatment of the genders. Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*. That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/ daughter alive*. Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic culture is *charged* with the *responsibility* of *providing for and safeguarding* of the female in *all aspects* of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences.

3. The *female* is the bearer of the *genealogical family repute and honor*. It is the *most essential element* in the life of an Arab to keep such an element *pure and highly esteemed*.
4. Islam imparted to the *Arabic cultural values improvements and loftiness, polish and substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*. Briefly consider the following two examples:
 - A. The Qur'aan says: "For them^y (*of rights*) like what (*is*) on them^y (*of duties*). (S 2: 228). The Qur'aan also says: "He, Who created you^z of a single self^w and He created of her, her spouse (*wife*) to quiet [*he*] to her." (S 7: 189). The Qur'aan contains multiple *Ayat* that elucidate the *dignity, generous hospitality, and honor* that *must be* accorded and extended to the *female* in a proper Islamic society.

Allah's Messenger, on him the prayer and peace, says:

- a) Be gentle to the "glass-bottles," in reference to the *females*.
- b) The *best* of you is he who is *best* to his family (*wife*).
- c) The *Paradise* is under the *mothers' feet*.
5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges. For example:
 - A. the *ancient Greeks* kept the female *secluded in the home* and used her like a *slave* for housekeeping. They *sold and bought* her like a *commodity*. She never had any "right," not even to inherit. When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to "go out" and manage the household affairs. For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted and shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society. At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication and adultery openly and unabashedly*. So much so that brothel houses were centers for politics, art, and literature. Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works.
 - B. with respect to the *Romans*, the female did not fare any better. Not only she was *bought and sold* like a *commodity*, with no "rights" of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience.
 - C. with respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria. His Laws considered the female as the *cattle or sheep*.
 - D. other nations such China or India and others the female was treated just as bad if not worst. In India at some stages if her husband dies she was *cremated alive* with him.
 - E. the *Jews* considered the daughter in the rank of a *made*. And her father has the right to *sell* her. They consider the *female* a "curse" as *she is the one who caused Adam to sin* and thus be *banished from Paradise*.
 - F. the *Christians* considered the females the "entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man, according to Saint Tertullian

(160-230). He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

G the *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*.

H. the *English Law* until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*. And in 1931 a man sold his wife for *five hundred pounds*. The court *sentenced the husband for ten months in prison*.

I. in *Italy* in 1961 a man *sold his wife to another on installments*. When the buyer decided not to pay the due installment, the *seller killed the buyer*.

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women. And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies.

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind.

So after this General Reminder, here are the *four main categories of dictions* found in The Qur'aan:

A. *Arabic diction*.

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا﴾

“Verily We made it^x Arabic Qur'aan,” (S 43:3)

B. *Arabic tongue diction* (i.e. *Arabic tongue expression*).

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“And this (*is an*) Arabic tongue, manifest.” (S 16:103)

C. *Arabic rule diction* (i.e. *linguistic Arabic rules and other rules apply to it*).

﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾

“And like *tha'leka* (*he-that-afar-it, that*) We descended it^x (*by*) Arabic-rule.” (S 13:37)

D. *Sharey'ah designated diction*.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatever the Messenger gave you,^z so you^z take it;^x and whatever [*he*] forbade you^z off it^x so you^z cease (*doing it*).” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

I was given The *Qur'aan* and its like with it^x This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others.

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as in *The Qur'aan* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific* angle the other does not. That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings.

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta'at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The *Qur'aan*. Here they are:

- a. اَم = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- b. المص = one time (1): (S 7:1).
- c. اَلر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S 15:1).
- d. اَلمر = one time (1): (S 13:1).
- e. كهيعص = one time (1): (S 19:1).
- f. طه = one time (1): (S 20:1).
- g. طسم = two times (2): (S 26:1) and (S 28:1).
- h. طس = one time (1): (S 27:1).
- i. يس = one time (1): (S 36:1).
- j. ص = one time (1): (S 38:1).
- k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
- l. حم عسق = one time (1): (S 42:1).
- m. ق = one time (1): (S 50:1).
- n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta'at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are.



Aam

عام

The Arabic word “عام” = year, but with some difference. In English there is only one word to mean عام and سنة. In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a *difference*. So “عام” is in reference to a *year with a specific significant event in it, beginning any day within the year*; whereas “سنة” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to “حول” = *anniversary of any special event*; and “حجة,” = *lunar-year*. Although generally all are *loosely used synonymously or interchangeably*.

الفروق اللغوية، لـ أبي هلال العسكري

Abd= slave

عبد

Slavery to Allah means freedom from all others.

The dictionary definition of *slavery* is a condition or a state of one being bound in *servitude for* or being the *property of* a slaveholder—i.e. the slave is an *object of ownership* by another person (his master). In other words, the total potential and real derivable benefits of the slave *belong to the owner of the enslaved*. And the slave himself receives *little, if any, benefits from his personal endeavors*. Hence, slavery is *morally wrong, and is detestable by the slave and most all others who do not benefit from it*. Hence, *slavery is an unacceptable and outrageous affront to human dignity*. But what if we were to *reverse* the situation, in such a way that the “slave” would receive *all* the potential and real derivable benefits of “*his own works*”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a “*slave*” of Allah, his Creator and Owner, one is therefore *automatically free from bondage/servitude of all others*? Would not such a state of affairs be *an honor and a glory in itself*? Thus, if “*slavery*” was to be *so-reversed* would not *every-one* love to be: (1) a “*slave*” to such an owner, meaning *no one could own him/her*, and (2) *one* endeavoring to achieve the mark of “good conduct”? In fact, in this *reversed* case, the denotation and connotation of “*slavery*” will change to its *exact opposite*. In Islam this *reversed* case applies one hundred percent with respect to the relationship between *any* individual and Allah. For *every* Muslim (and for that matter every creature) is in fact a *slave* of Allah since *every* creature *belongs to* (owned by) Allah, whether the creature likes it or not. This means *every* Muslim is 100% accountable to *none but Allah alone*. And that Muslims could and should receive no command from *any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah, The Qur'aan*. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'aan as “*His slave*.” But most, if not all, translators of “the meanings of The Qur'aan” use the word “*servant*” instead of the word “*slave*” used in The Qur'aan. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. “better manners and sensibilities” to the readers of other languages. Unfortunately, those translators *miss the point which is at the heart of the*

deeper implications and intentions of The Qur'aan. For Allah could have used the word “servant” instead of “slave,” if that was His intention. There are many examples where The Qur'aan uses the word “slave,” such as in the first marvel of *Surat Al-Esra*, (*Ssurah* 17:1). This is, for example, the reason that many Muslims' names are denoted by *two-words* as *first name*. The first of the two-words is the word “*Abdu*,” meaning, “*slave of*” while the second word is either the word Allah or any other of the various most beautiful *attributive names* of Allah, e.g. the Muslim’s first name *Abdu-Allah*.

An'ama

أنعم

The word “أنعم” denotes *five distinct* ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting boon*, (4) *was bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “أنعم.” So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*.

Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections

This word has *five distinct* meanings, three of which *share* with the others some common features of a *marvel*—i.e. (A) of evoking *great surprise*, (B) *sustained admiration*, and (C) *marked wonderment*. (D) The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically be shown to be true and correct*, for *each generation what it is appropriate* to it. Thus, the word “*Ayah*” could stand for:

- 1) A *miracle*, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be *supernatural* in origin or an act of God, see *The American Heritage Dictionary*.
- 2) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.
- 3) Signifying Allah-messenger's *sign* as a *proof* that Allah has *sent him* and *empowered him* with *that sign-as-proof* for his validation.
- 4) Designating a *statement in The Qur'aan*. The Qur'aan speaks of Allah's *Criterion* of *prescriptions or proscriptions*, i.e. *Allah's commands and forbiddances*, for the human to know and act accordingly, on a *voluntary* basis.
- 5) Designating a *statement in The Qur'aan* that will prove to be absolutely true and correct in due course of time.

Therefore, we shall refer to the “*Ayah*” (plural “*Ayat*”) as meaning *marvel(s)*. The “*Ayah*” of The Qur'aan could be a single *letter*, a *word*, a *phrase*, or a *whole statement* or more succinctly a *subdivision of The Qur'aan*, as the Division of The Qur'aan is the *Surah*.

2) Ayah of the Qur'aan versus verse of the Bible.

The dictionary definition of the word “*verse*” is:

1. A single metrical line in a poetic composition;

2. Metrical or rhymed composition as distinct from prose, poetry;
3. The art or work of a poet;
4. One of the numbered subdivisions of a chapter in the Bible."

Therefore, it is obvious that the word "verse" does *not* in any way, form or shape, apply to the *Ayah* of The Qur'aan. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'aanic *Ayah* they tend to refer to it as "verse" of The Qur'aan. Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'aan in The Qur'aan:

"And We neither taught him poetry; nor it^x (*is*) meet for him. Not he/it^{x1} except a *Thekron* (Message, exhortation)" (S 36:69)

In another *Ayah*, Allah clearly says:

"And it^x (*is*) not the say of a poet" (S 69:41)

Therefore, the use of the word "verse" describing an *Ayah* of The Qur'aan is *not* only unfortunate but actually out right *inappropriate*, if not totally *wrong*.

Similarly the use of the word "Scripture" to mean The Qur'aan, is just as *bad*, if *not worst* than the use of "verse" as stated above. That is because the word "Scripture" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*." (Emphasis is added). Also called "Holy Scriptures."] Clearly the writing of the *entire* Bible is totally *unauthenticated*, as it cannot be *authenticated*; as it is one of the most *unreliable* (source of good *historical* or *scientific* information, by emphasis of Christian scholars themselves. That is because mostly *unknown* people wrote the Bible at *unknown* times, to *unknown* audiences. Hence, The Qur'aan is *not*

"Scripture." The Qur'aan is The Qur'aan, *in class by itself*.

In this respect, it is relevant to ask: why should Muslims *imitate* the language of reference to the Bible when referring to The Qur'aan? Words such as "*holy*," "*verse*," "*Scripture*" are totally *inappropriate*, if not *wrong*, to use with respect to The Qur'aan.

Aad	عاد
Aad is a name of an <i>ancient</i> Arab tribe of <i>prodigal stature</i> that took <i>its name</i> from its leader's name.	

Akbadha	أخذ
The word "Akbadha"="took" in Arabic has <i>twenty-five different meanings</i> . Among such meanings is: <i>establishing</i> or <i>instituting</i> a covenant.	

aakhatha	آخذ
The word "آخذ" is <i>rooted</i> in the verb "أخذ", is ثلاثي-root which means <i>took</i> , the opposite of <i>gave</i> . Said the Arabic linguist (see اللتاج) originally the word "أخذ",	

¹ The pronoun "هو" in this *Ayah* potentially carries *more than one* meaning. Qur'aan commentators *differ* as to exactly what it is? For example: Emam الطبري says: "إِنْ هُوَ أَيْ مُحَمَّدٌ", Emam القرطبي says: "أَيُّ هَذَا الَّذِي يَتْلُوهُ", Emam الزاوي says: "أَيُّ هُوَ ذَكَرَ وَ مَوْعِظَةً". Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: "*he*" or "*it*".

meant “conquered” or “conquered and eradicated,” but eventually the word was *settled* to mean “punished” by way of *conquering without eradication*. However, in terms of the *infinite noun* for the word “مَوَازِنَة” there is *obvious mutuality*. Also, in a *strict sense* even “أَخَذَ” indicates this mutuality in the sense that when the *wronger* or the *errorist* despite his/her will is “*beld to account for his/ her violation(s)*,” at this stage of *questioning* where *answering* is *demande*d, there is mutuality. But at the end the *wronger* or the *errorist* *will stand to be punished*, so at this point there is no mutuality *per se*, except in the sense that he/she now *received punishment* for what was *committed and previously enjoyed*. Thus, “أَخَذَ” is mentioned in The Qur'aan with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity.

aal

آل

The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

aala

آلا

The word “aala” “آلا” plural, the singular is “إِلَى وِإِلَى وِإِلَى” So, “aala” = “نِعَم” meaning: *all around sufficiencies, surpluses, good health and delightedly revealed Law*.

aan

عن

The prepositional letter “عن” has seven meanings:

1. رَغِبْتَ عَنْ، سَافَرْتَ “disregarding,” in the sense of “off, away from,” “مَجَاوِزَةً”. For example (S9:104) says: “Have not known they^z that Allah, He accepts the repentance *aa’n* (because of second person’s/persons’ prayer [He] disregards the offense of the principal offender(s), of) His *eba’de* (worshippers-/submitters/slaves) and [He] takes the alms^w/charities,^w”
2. “نَفْسٌ عَنْ نَفْسٍ” = “substitutive,” in the sense of “instead of,” “on behalf of,” “الْبَدَلُ”
3. حُبُّ الْخَيْرِ “ascendance” (1) in the sense of “preferred,” “favored,” “الإِسْتِعْلَاءُ”
“عن ذكر ربي”
(2) in the sense of “on,” “من ييخل فإئما ييخل عن نفسه”
4. “عن قولك” = “for the reason of” in the sense of “because,” “التعليل”
5. عن مواضعه، طبقاً عن طبق، عما قليل “after,” “لغة مرادفة لـ “بعد”
6. نتقبل عنهم أحسن ما عملوا “of, from, “لغة مرادفة لـ “من”
7. “عن الهوى” “by,” “السببية” = “لغة مرادفة لـ “ب”
مغني “عن أنبائكم” “about, regarding,” “الظرفية”
الليبي، لـ ابن هشام.

adda

أدى

The word “*youaddy*” from “adda”= “أدى” means *personally delivered* or paid the full obligations; and if *not personally under extra ordinary circumstances*, then the *designated vicegerent*, i.e. *legal representative*.

afdha	أَفْضَى
The <i>lofty and exalted</i> language of The Qur'aan describes certain conducts by using <i>figures of speech</i> , i.e. <i>metonyms</i> , such as “afdha”= “أَفْضَى,” which has <i>many</i> meanings, among them, “ <i>privately you went into open exchange of secret-conducts</i> ” by way of engaging in <i>intimate relation</i> through <i>having sexual deeds</i> .	
Ahadon	أَحَدٌ
A lone, any one, or Solely Unique/incomparable.	
Agama	أَقَامَ
The word “أَقَامَ” in “يَقِيمُونَ” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other. But first what is the meaning of: “أَقَامَ” linguistically means: أَدَامَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَّ عَلَى دَوَامٍ وَالدَّوَامُ هُوَ الْحُضُورُ فِي زَمَانٍ وَ مَكَانٍ مُعَيَّنٍ، مَعْرُوفٌ “لَدَى الْحَاضِرِ مُسَبِّقًا” So, “يَقِيمُونَ” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (Q2: 3). Also “أَقَامَ” has another “ <i>sharey'ah</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you ^g were in them, then you ^g upped for them (<i>the second call for</i>) the Prayer,” (Q4: 102). Note: <i>Prayer and how to be done</i> was <i>established and reveled</i> by Allah. Hence people do <i>not establish</i> Prayer they <i>only maintain and perform</i> it.	
ahadeeth	أَحَادِيثٌ
The word “ahadeeth”= “أَحَادِيثٌ” has <i>several</i> meanings: (1) <i>dreams and their related events</i> , (2) plural of “Hadeeth” which means any saying or statement of The Prophet (SAWS), (3) <i>lores expounding upon the instructive examples of the people of the ancients admonition or exhortation</i> , (4) <i>statements by people, i.e. conversations</i> .	
Ahsana	أَحْسَنَ
Perfected, or did or came with that which is beautiful.	
Al-Aadoon	الْعَادُونَ
Aggressors.	
Al-Aasoon	الْعَاصُونَ
Disobeyers.	
Al-Abrar	الْأَبْرَارُ
The <i>dutiful-they and who are being expansive in their all around beautiful works</i>). The “ <i>barrarh</i> ” on the other hand are <i>mostly the angels</i> as “ <i>Al-Barrarh</i> ” are more <i>intensive</i> than the “ <i>Al-Abrar</i> ” in the sense that “ <i>Al-Barararh</i> ” are more <i>comprehensive</i> . See التاج.	

<i>Al-an'am</i>	الأنعام
The word " <i>Al-an'am</i> " "الأنعام" means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, and the goat. In Arabic: "كل ذي خلف و ظلف." Thus, cattle, camel, sheep and goats.	
<i>Al-anam</i>	الأنعام
The word " <i>Al-an'am</i> " = "الأنعام" or " <i>neam</i> " "نعم" means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف."	
<i>awalam</i>	أولم
The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), "أولم", meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence. See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7).	
<i>Al-Arsh</i>	العرش
The word "العرش" in the Arabic language means: المُضْطَجِعُ أو السرير الذي يُجْلَسُ عليه. Thus, "العرش" is "سرير الملك." See اللسان. In <i>Ayah</i> 23 of <i>an-Namik</i> : "...and for her a great <i>Arsh</i> ." (Qur'aan 27; 23), clearly means the " <i>Arsh</i> " is the " <i>absolute Dominion-Throne</i> ." And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i>) <i>Mosa</i> (<i>Moses</i>) he taking with a Pillar of the Pillars of The <i>Arsh</i> . So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor</i> (<i>Mount</i>) swooning." See شرح العقيدة الطحاوية.	
<i>Al-albab</i>	الألباب
Who are "ألو الألباب" = the <i>alba'be's</i> (<i>hearts-intellecs staff</i>)'s possessors? In (S39:19) Allah says: "Who ^r <i>yasta'meaona</i> (<i>they</i> ^z <i>affirmably hear</i>) the say then <i>yattabe'ona</i> (<i>they</i> ^z <i>closely-follow</i>) its ^x <i>ahsano</i> (<i>excellenter</i>), those (<i>are</i>) whom ^r aright-guided them Allah; and those, they (<i>are</i>) the <i>alba'be's</i> (<i>hearts-intellecs staff</i>)'s possessors". Such are the <i>characterizations</i> of the <i>alba'b's</i> possessors.	
<i>Al-baghoon</i>	الباغون
Transgressors.	
<i>Al-balada Al-baldah</i>	البلد البلدة
The word " <i>Al-balada</i> ," confused by some people for " <i>Al-baldah</i> ," is an Arabic	

word with a least *three* distinct meanings: (1) region or country; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city* of *Makkah*, itself; (3) any *left over marks or signs* on a body.

Al-Berr

البر

Is an Arabic word made up of the article “the=*Al*” “*berr*,” with many righteous, *linguistic* as well as *Sharey’ah*, meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward (6) *Al-Berra* is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur’aan), and the prophets; and gave the wealth over his love of it¹ (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks,² and *aqama* (he *established and steadfastly fulfilled all the prescribed obligations of*) the Prayer, and gave the *Zakat*, and the keepers of their treaty when they undertook it; and the patients in *Al-Ba’asa*³ (tribulations) and *Al-dharra*⁴ (adversity), and at time of *Al-Ba’as*⁵ (intense torment); those are who were true, and those are they who are *Mottaqoon* (pious people). As-*Sarra*=joy. See القرطبي

Al-Berro

البر

Means *obedience*. See اللتاج.

Al-Faseqoon/faseqeen/ fasiq

الفاسيقون

The word “الفاسيقون” is a masculine plural noun designating those people who *intentionally and determinedly rebelliously disobey Allah's command*. Furthermore, the Qur’aan says that “الفاسيقون” are the “*hypocrites*” (S 9:94); or the “*disbelievers*,” as in (S 32:18); or the “*liars*,” as in (S 49:6); or the “*impugners*,” as in (S :49); or “*those who rule by other than what Allah had sent down*,” as in (S 5:47). Therefore, the closest description of “الفاسيقون” is this: “*rebels vis-à-vis Allah's command*.”

Al-fosooq

الفسوق

Rebellion vis-à-vis Allah's command.

Ahad/ Ehda

أحد إحدى

The word “إحدى” is the *feminine* of “أحد” which is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. “أحد” means: (1) a *unique one*, i.e. *unlike any other*, (2) a *lone*, that *stands apart from others*. (3) Literally *one*. However, in English “*lone*” is *singular*, standing

¹ There is another *interpretive* reading of “*Him*” instead “*it*,” the “*Him*” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

² The Qur’aanic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved person*.

³ The Arabic word “*Ba’asa*” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6).

⁴ The Arabic word “*Al-dharra*” means *diminishment of possessions and people*, who render support.

⁵ The Arabic word “*Al-Ba’as*” means: (1) intensity of war or (2) torment.

alone. So, to keep the concepts of “أحد” and “lone” simultaneously *transliteration* seems to be a must. The *applicable* “أحد” *will or should be obvious* from context where it appears.

Al-Hakeem hekmah

الحكيم الحكمة

The word “الحكيم” is *one of Allah’s attributive names*. The words “الحكيم” or “حكيم” being associated with Allah are *not* as they *cannot* be the same when *being associated with the human being individually or collectively*. That is for simple but *very significant hallmark distinction* that of *foreknowledge* which Allah *possesses* and the humans, both individually and collectively obviously *lack*. It is obvious to anyone how “*hindsight*” affect peoples’ judgment. Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will *not* suffice with respect to Allah, as *all* such words have the *human limitation of lack of the foreknowledge* of anything and its associated experience. Therefore, such words as associated with Allah cannot be translated per se. Thus, they should be transliterated and parenthetically explained as: “The infinite *hekma* (*wisdom*) Possessor.” Clearly the English word “*wisdom*,” is *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*.” See below, for an exposition of the word “*hekma*.”

The word “*hekma*” as used in the Qur’aan is *much closer to*, if not, ***the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results.*** Obviously, there is a difference between *divine Hekmah* and *human hekma*. The former is *the Hekmah*, characterized by *Omniscience* and *foreknowledge*. The latter *lacks both*, as the human beings are *only* capable of *relative knowledge* *encumbered* by the human *incomplete* experience. Thus, Allah’s *foreknowledge* relegates human *hekma* to the *nadir* (lowest point) in terms of “*perfection*” while Allah’s *hekma* is the *zenith* (high point) of *perfection* itself *and beyond*. Human *hekma* tends to *emphasize immediate results*, at times at the expense of *ultimate* and may be *better* results. But, the *hekma* of the Prophet (SAWS) *vis-à-vis religion* (i.e. Hadeeth) is based on *divine inspiration*, thus it is *perfect all around* and hence *incomparable* to “human” *hekma*. Nevertheless, as knowledge *increases*, human *hekma* *increasingly emulates* (imitates) and *ascends* towards the *divine hekma*. Thereby, the “*value system*” among and within all individuals and societies wisely changes and *ascends towards perfection*. Thus, because of The *Omniscience’s foreknowledge* about all things in their *pre and post existence effects all-around*, and Allah’s *perfectly sound choice and use of things in their proper place and function to produce the best desired immediate and ultimate results*. Thus, Allah’s *Hekmah* is *infinite*. Hence, He is “الحكيم” = *The infinite Hekmah Possessor*.

Al-Hayyo

الحي

The word “الحي” is *one of the most excellent attributive names of Allah (SWT)*, meaning “The Existent” *before and after the existence of life in this world*. There is *no* word in English to convey such a meaning. So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name.

<i>Al-hghawoon</i>	الغاوون
Indulgent-strayers.	
<i>al-Jaheleyyah</i>	الجاهلية
It means the <i>state of ignorance, backwardness or pre-Islamic eras</i> in the Arabian Peninsula.	
<i>Al-Ma'aroor or Al-Urf</i>	المعروف أو العرف
Both mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share'yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share'yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Sharey'ah</i> . In summary: <i>rationally acceptable and Sharey'ah sanctioned deed</i> .	
<i>Al-mar'a, al-ensan, man, person</i>	المرء/الإنسان/الرجل/الشخص
The word “المرء” = <i>المرءة هي كمال الرجولة</i>. See <i>اللسان</i>, So “المرء” = <i>mature/perfect manliness-possessor</i>. It is not the same as (a) “الإنسان” or (b) “الرجل,” or (c) “الشخص.” as (a) “الأنسان” means (1) the <i>male human</i>. And (b) “الرجل,” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i>; and (c) “الشخص” is: (1) a <i>human specter</i>, male or female, seen from afar, day or night, (2) a <i>human specific entity</i>, (3) a <i>male or a female entity</i>, (4) the <i>body of a human when standing</i>. See <i>الهادي، للكرمي، أو اللسان أو التاج</i>. Thus only the word “المرء” will convey the message of a “<i>mature/perfect manliness-possessor</i>”, i.e. no implication of <i>age, gait, specter</i> or other possible implications. Of course when you combine word “المرء” with another word, then it becomes <i>Arabic tongue expression</i> with a meaning <i>consistent with the context</i>. Clearly, because the diction in the <i>Arabic language</i> <i>explicitly</i> addresses the <i>masculine</i> and <i>implicitly</i> includes the <i>feminine</i>, except <i>where needed</i> then the <i>feminine</i> is <i>specifically addressed</i>. That is because the “female” is the hallmark of the family honor. So she must be preserved and held in very high esteem and well guarded better than a jewel. She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother. For every one <i>necessarily</i> there is <i>known mother</i>. But <i>not necessarily</i> a <i>known father</i>. That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i>, son of Mary, peace be on both. But in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “<i>one would think</i>”. However this, acceptable English <i>approximation</i> for “المرء” cannot be accepted as the <i>Qur'aanic language</i> or the <i>Hadeeth</i> both are very <i>precise</i>, and <i>gender sensitive</i>.	

Al-Qayyuom

الْقَيُّوم

The word “الْقَيُّوم” means *The Constant and Multitudinous Maintainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is *one of His most excellent attributive names*. And to just say, as many do, “*The sustainer*” slights, if *not seriously diminishes the extant of the name*.

Al-qesas

القِصَاص

Lawful retribution.

amanah

أمانة

The Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge.

Amnon

أمن

Calmness from fear that is expected or might happen.

Angels

The word: “الملائكة” although in the *plural* what is meant is *one great* (Arch) Angel, that of *Gabriel*, carrier of the revelations. Some time they say: where are the “*princes*” or the “*bosses*” when they mean the *prince* or the *boss* respectively.

An-Nafso/selfhood

النَّفْس

The locution “the self”=“النفس,” in Arabic carries a fairly *large* number of meanings, among them: *soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object*. So since “the self”=“النفس” denotes all the aforesaid and more, as in the *Ayah*: “O, you the people: *ettaqo* (you reverentially guard not to displease) your Lord, Who [He] created you^z of a single self^w and created [He] of her, her spouse (wife)¹” (S 4:1). Here “self^w” means *Adam*, father of humanity, peace be upon him. And “the self”=“النفس,” is a *feminine gender* in Arabic, hence the expression: “created of her, her spouse (wife).” Hence, “النفس” = (selfhood) = “الذات.” There are *three* types of “selfhoods.” (1) “المطمئنة؛ الراضية,” the *contented, the pleased and the-had been gratified*; (2) “الأُمارة بالسوء,” iteratively audacious commander of evil; (3) “اللّوامة” the iterative blamer (for *wrongdoing*). Every “selfhood” is *Allah-given* or was (4) “ملهمة فجورها و” = “inspired by Allah its “taqwa”= “guarding against Allah’s displeasure” and its “fojoor”= “wickedness.” (5) Each “selfhood” is *rationaly and physically identifiable* by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of *distinctive* features. Additionally each “selfhood” occupies *definite and knowable space* at any given time and it is *subject to death*.

¹ The word “self^w” here is in reference to *Adam*, father of the humans. In (S 7:189) Allah says: “to quiet [he] to her.”

All the aforementioned with respect to “*selfhood*” are *not* applicable to “الروح”= “*soul*,” per se, as the “*soul*” is “*of Allah’s command*,” i.e. the “*soul*” is a “*blow*” of Allah, and since there is *nothing* in existence which is like Allah, so *likewise* is the fact with respect to the “*soul*.” But the “*soul*” is *power* which *provides* the “*selfhood*” its “*life and meanings*.” Thus, *without* the “*soul*” every “*selfhood*” is *lifeless and meaningless*.

Ar-Rahman

الرحمن

For this beautiful word, the various commentators of The Qur'aan have a lot to say, the *sum and essence* of it is as follows: it is another *proper* name of Allah. The *Ayah* (S 17:110) says: “Say: ‘Call upon Allah or call upon *Ar-Rahman*, by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” *Ar-Rahman* indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. *Ar-Rahman* is *contrastingly* employed when *exhortation* by *admonition* or *reprimand* are called for. However, *simultaneous* to such exhortation is a reminder of the attributes of *Ar-Rahman*, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition

As-Sa’aadah

السعادة

1. The divine assistance to achieve divinely approved works.
2. Permanent mental and physical delight in Paradise.

at-Taghoot

الطاغوت

It is a term that has a number of meanings. It may mean: the “*devil*,” or “*rule by the devil*,” the “*tyrant*” or the “*rule by the tyrant*.” It also means an *irreligious man-made system* invested with *authority* to supposedly achieve various societal or scientific just ends. Such ends are *presumed* to be good for the individual, the society and the environment. These systems are expressed in terms of “*laws*,” which are either written or not. These *man-made laws* are to be *obeyed through submission* to them by all members of society. One of the main objectives of these man-made laws is to *exclude any divine guidance*.

awwah

أَوَاه

The word “*awwah*”= “أَوَاه” has a dozen or so meanings, but in *this* context, and Allah knows best, it meant the *suppliant and praiser of Allah muchly*.

Azr azzara

عَزَّرَ عَزَّزَ

The word “*azr*”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one. This word is one of those *paradoxical* words, i.e. it has a *meaning and its exact opposite*. It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the “*law*” calls for, (4) succored some one, (5) exposing some one to the “*lawful*” jurisdictions.

Ba’as

The Arabic word “*Ba’as*” means: (1) *warfare* or (2) *intense torment*, (3) *intensity of fight*.

Ba'saa**البأساء**

The Arabic word “Ba’asa” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7).

Bashshara youbashshero**يُبَشِّرُ/بَشَّرَ**

The word *youbashshara* = “يُبَشِّرُ” has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a present tense verb where a *speaker* is telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant tidings*, *except by way of sarcasm*. As *raising their expectations* and *suddenly plunging it deep into the abyss* of *dismality* is very fitting for them

Baghyann**بَغْيًا**

This word “*baghyann*” has several *distinct* meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self something; (3) excessive rain; (4) Adultery.

baheyara**بَحِيرَةً**

The words: “*Baheyrah*”= “بَحِيرَةً,” “*Saibah*”= “سَائِبَةً,” “*Wasilah*”= “وَصِيلَةً,” and “*Hamm*”= “حَامٌ” all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The *تفسير* books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The “*Baheyrah*”=

“بَحِيرَةً” is the *she-camel*, daughter of “*Saibah*.” And the “*Saibah*” is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female births not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the “*Baheyrah*.” When it dies its meat is considered “*lawful*” for the *men* but *not* for the *women*. Hence, the *Qur'aan* forbade that by this *Ayah*.

B. The “*wasilah*”= “وَصِيلَةً” means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.

C. The “*hamm*”= “حَامٌ” is the *he-camel* who impregnates *ten she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose.

bala

بلى

The word “*bala*”= “*certainly-not*” is *absolutely not synonymous* to “yes”=“نعم,” as “*bala*”= “*certainly-not*” is *particularized* to *negate* a (A1) *negative-predicative* (i.e. *immediately previous negative statement*); or (A2) a statement *possessing the strength of such a negative predicate* (A1). E.g. of (A1) is: “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is *Ayah* (S2:80), or *Ayah* (S6:157), or (S39:57-58) or (S6:157). In this case the *preceding statement* is: “I am *not* your Lord the answer is “بلى,”= “*certainly -not*,” = *negating the “not yourⁿ Lord,”* i.e. *negating the negative making it positive* and also *affirming that He is their Lord*. It *cannot* be “نعم,”= “yes,” as “نعم” will *confirm “not yourⁿ Lord,”* *contrary to the fact and intention*. Or for example: if some-one says: “has not John been here?” If the answer is “Yes”= “نعم” that means John was *not* there. But if the reply is “بلى”= that means John *was* there.

So “بلى”= *indeed-not* is to *negate a preceding negative statement* or a statement *possessing the strength of a negative statement*, as stated previously, i.e. *Ayah* (S2:80) or *Ayah* (S6:157). Unfortunately most translators do *not* heed such a *vital distinction*, and so give the *opposite meaning* by equating “yes” for “*bala*,” a *major and an unacceptable flaw*.

banan

بنان

The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

Bashsher

بشّر

The Arabic word “بَشِّرَ,” here again, there is *no single English word* to convey the concept of “بَشِّرَ” *per say*. So, we resort to *transliteration* and *parenthetical explanation*. In this case, it is a *command verb* where a *speaker is ordering another to tell pleasant tidings*, albeit surely *not all of the times pleasing to all recipients*. As some times, in “*restricted verb*” format a “*grievous*” tiding could be the case. But all are *always* from **Allah**, *directly or indirectly*. *Indirectly* like in the case of a wife informing her husband for the first time that she is *pregnant*; or an awarder of a “degree” or a “contract” informing and perhaps congratulating for the first time an expecting recipient. However, clearly *demeritorious people* do *not* deserve to *hear or receive any pleasing tidings, except by way of sarcasm*. As such sarcasm *raises their expectations* and *suddenly plunges them deep into the abyss of dismality*. Thus, “بَشِّرَ,” could be said by way of *sarcasm*, and The Qur'aan uses it time and again in *both senses*.

Baqeyat as-Salehat

الباقيات الصالحات

The “*baqeyat*”= “الباقيات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.*

Believers	المؤمنون
The believers.	
<i>Bena-an</i>	
Two parts “ <i>Bena</i> ” and “ <i>an</i> .” The “ <i>an</i> ” is a grammatical nunation at the end of an <i>objective</i> noun. “ <i>Bena</i> ” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy</i> , <i>residence</i> , <i>body</i> , or a <i>sentence</i> ; (2) honor and high rank, (3) first time going in <i>privacy with a bride</i> after the formal wedding.	
<i>buhtan</i>	بهتان
Slander	
<i>Completed/concluded</i>	اكمل أنتم
The word “<i>كمل</i>” means completed, i.e. whatever was “completed” it reached its ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization. In other word, all its components are gathered to achieve its intended purpose. And that <i>nothing</i> can be added to it to <i>improve</i> it. Like every thing in this world, religion came in stages. Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him. But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable</i>, <i>enda</i> (by Rule of) Allah. The word “<i>تم</i>” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i>; thus, <i>concluded</i> means: whatever was “concluded,” it had gathered its last components and became a <i>full-whole</i>, or <i>reached</i> its <i>end</i>, or it <i>finished</i>, or it <i>terminated</i>, or it <i>drew to a close</i>. An example to illustrate the <i>difference</i> between “<i>completed</i>” and “<i>concluded</i>” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach. And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days. Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months. But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “<i>تأملت</i>” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i>. Additionally, “<i>complete</i>” suggests an achievement of a purpose whereas “<i>conclude</i>” suggest coming to and end with or without necessarily achieving a purpose.	
<i>Condone</i>	صفح
Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “<i>صفح</i>” means: turned a new page, thus turned away from an offense and did not punish for it.	
<i>Condone</i>	
Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “<i>صفح</i>” means: turned a new page, thus turned away from an offense and did not punishing for it.	

Covenant	عهد
A binding agreement.	
dabbah	دابة
The word “دابة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i> . In English the <i>first</i> meaning and <i>impression</i> of the word “creature” is <i>anything created</i> . But it <i>also</i> means <i>living being</i> , especially an <i>animal and human being</i> . However, in Arabic “دابة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense. So the [she-] is <i>prefixed</i> to it.	
Deen	دين
The word “deen” carries fourteen different meanings, see: لسان العرب لابن منظور A. Religion. دين, e.g.: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (S3:19). الآية ١٩ من سورة آل عمران, إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. B. Requit/recompense. جزاء. الآية ٨٢ من سورة الشعراء. يَوْمَ الدِّينِ, جزاء. C. Accountability. حساب. الآية ٤ من سورة الفاتحة, مَالِكِ يَوْمَ الدِّينِ, حساب. D. Authority. سلطان. الآية ٢٢ من سورة يونس, مَخَاصِينَ لَهُ الدِّينِ, سلطان. E. Obedience. طاعة. لسان العرب, See تقول العرب: قد دنته ودنت له, طاعة. G. Truth/Truthful = (الدِّينُ الْقِيمُ) الآية ١٠٥ من سورة يونس, (S10:105). في الحاشية رقم . ١٠١ تضاف هذه M. Rain fixated to a place. الدين من الأمطار ما لازم دوما مكان ما H. Customs/nature. (ديني وديني). N. Death. مات = قضى دينه, that died. F. Disobedience = معصية, I. Illness/disease = مرض J. Piety = ورع K. Compulsion = قهر L. State = حال	
dar	دار
The Arabic word “dar” has several meanings. Among such meanings in <i>this</i> context are: (1) <i>this world</i> and (2) <i>the hereafter</i> . In other words, this world is the “farm” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i> . Hence, each will know the result of his/her work.	
Dharra	ضراء
The Arabic word “Al-dharra” means <i>diminishment</i> of <i>possessions and people</i> , who render support.	
Dharraa	
The Arabic word, “Dharra” means (1) <i>diminishment</i> of <i>possessions and people</i> , who render support; (2) <i>adversity</i> .	

<i>Dhukranan or Khuntha</i>	ذَكَرَانَا وَخُنْثَى
The words “<i>dhukranan</i>”=“ذَكَرَان” (in Arabic, and the Qur'aan is firstly Arabic: “<i>Verily We caused it to descend Arabic Qur'aan, perhaps you cerebrate.</i>”) is made up of five letters, and “ذَكَوْر” is made up of four letters. Therefore, “ذَكَرَان” has more meaning as its construct has more letters. But from this <i>Ayah</i> above, (S 26: 165), the word “ذَكَرَان” has an additional letter “ل” giving it additional meaning. The additional meaning could be (1) good to neutral, or (2) bad. Next regarding the خُنْثَى = “male-effeminate.” If you take this great <i>Ayah</i> (S 26: 165), “<i>dhukranan</i>” here is bad, as it indicates the males as being “male-effeminate” and are being come unto by another male. But if you take another great <i>Ayah</i>: “Or He pairs them <i>thukranan</i> (males) and females” (S 42: 50) it is good or neutral, as the “maleness” here is obviously not effeminateness, but normal to neutral. Thus, “<i>dhukranan</i>” mentioned in the above great <i>Ayah</i> is obviously the type of “male” which could be “يُؤْتَى”=“being come unto,” as a female, hence such “male” is “male-effeminate”=“خُنْثَى أَمْ مَخْنَثٌ,” i.e. womanish.	
<i>dhuro</i>	الضَّرَّ
Misery	
<i>dhurr</i>	ذَرَّ
The word “ذَرَّ” means passed hurriedly see ذَرَا لِسَانِ الْعَرَبِ under ذَرَّ.	
<i>Dhurro</i>	
Means: harm, injury, plight.	
<i>E'a'jaz</i>	
The <i>miraculous inimitability</i> of The Qur'aan. For example: There is the <i>scientific</i> E'a'jaz. There is the <i>informative</i> E'a'jaz. There is the <i>historic</i> E'a'jaz. There is the <i>linguistic</i> (expressive) E'a'jaz.	
<i>Ejtaba/ijtaba</i>	إِجْتَبَى
Singled out in preference.	
<i>Estafa/istafa</i>	إِصْطَفَى
Exclusively selected	
<i>enab</i>	الْعَنْبَ
Invariably throughout the Qur'aan when the reference is made to the “النَّخْلُ وَ الْأَعْنَابُ” the mention of the <i>date-palm</i> is openly stated but with respect to the <i>grapevine</i>, known in Arabic as “الْكَرْمُ,” never ever the mention of the “<i>grapevine per se</i> but the reference is made only to the <i>fruit itself</i>, i.e. the <i>grapes</i>.” In this respect, there is a <i>true Hadeeth</i> in <i>al-Bukharey</i> and <i>Muslim</i>, which <i>directs</i> the believers <i>not</i> to refer to “الْعَنْبَ” as “الْكَرْمُ,” because surely the “الْكَرْمُ” is the <i>Muslim</i>. And in another narration: verily only that “الْكَرْمُ” is the <i>heart of the believer</i>. See نَزْهَةٌ الْمُتَّقِينَ؛ شَرْحُ رِيَاضِ الصَّالِحِينَ	

enda

عند

The word “عند,” is *not* commonly *properly* known, expressed here as: “*by rule of.*” Clearly “عند,” is an *adverb* of both *time* and *place*. I am fully aware that *most* others consider the word “*with*” for “عند.” Perhaps “*with*” is acceptable but *not* in *this particular or a similar* context. According to the *Merriam Webster’s Unabridged Dictionary*, “*with*” has *thirteen main entries* and under each enter there are *subentries* too. In fact *The American Heritage Dictionary* gives about *twenty-seven main entries* for the word “*with.*” In both dictionaries the *closest* to what is *relevant* in this Qur’aanic context are entries coincidentally numbered 6, in both. Webster’s says: “6a: *in the judgment or estimation of.*” *The American Heritage* says: “6. *In the opinion or estimation of.*” However, *Webster* gives the *first* meaning as “*in opposition to: AGAINST;*” and the *second* meaning as: “a: *alongside of: near to;* b: *in a line or on a course paralleling the direction or movement of.*” *The American Heritage* says: 1. *In the company of; accompanying;* 2. *Next to; alongside of;* 3. *Having as a possession, an attribute, or a characteristic.*” This is all fine when we are talking about *speeches of human beings*. But in the case of *Allah*, Exalted He in His Majesty, considering what is *closest* in meaning to the *Qur’aanic* text at hand, we *cannot* or *should not* say in His “*opinion*” or His “*estimation,*” although “His *Judgment*” is acceptable, but still (1) *with respect to Allah*, and (2) *in deference to Him*, (3) given the fact that Allah is *above human comparison*; and (4) *The most microscopic and the most colossal and all in between* are governed by Allah’s *rule*; therefore, the *appropriate* and *only* *suitable* and *proper* say is or *should be*: “His *rule.*” Such concept of “*rule*” is *fully corroborated* in the Arabic language, as one of *many* meanings of the word “عند” to mean “*by rule of.*” For example, it is stated in *تاج العروس* (an *authoritative Arabic-Arabic Dictionary*, with respect to the *various* meanings of “عند,” it says: **و تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي** which means, it can be in the sense of “*rule;*” it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although “*judgment*” is best suited for “*قضاء أو القضاء*”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*. Thus, once again, *He rules* and His rule is the *Law*. Therefore, “عند بارئكم” is *best* translated to be: *by rule of your Originator*, and *not* “*with*” your Originator. The word “*with*” implies *first* and for most “*In the company of; accompanying;* 2. *Next to; or alongside of;* 3. *Having as a possession, an attribute, or a characteristic*” or in Arabic “*معية.*” If the “*معية*” were *intended*, Allah would have *stated* it as “*مع*” but He did *not*; He *stated* it as “عند” to mean and imply His *rule*, and Allah knows best. In other situations “عند” may *not* mean “*by rule of.*” It could also mean: (a) His *knowledge*, (b) His *munificence of, or bounty of,* (c) and of course as stated above as adverbs of both *time* (e.g.: at, with, on, upon, etc.) and *place* (e.g.: presence, near, vicinity, quarters, etc.), (d) *nigh* (for place and time), among, (e) *possess*, from, of, (e) *sight of,* (f) *source.*

essr

إصر

Severe, heavy, personal, and most burdensome pledge/obligation.

Ettaqoo

Command, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.

Ettaqoone

Love and fear Me

Euangelion

الإنجيل

The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the *Torah* was defiled post *Mosa's* (*Moses*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

Excuse

يسمح

Is pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word "سمح أو سامح" means: was generous and easy towards an offense; thus, did not punish for it.

Fadhlon or Fadhl

The Arabic word "Fadhlon," grammatically inflected for "Fadhl," rooted in the words (a) "fadhola," and (b) "fadhal," or "fadhela."

(a) "Fadhola" means: a person who became *munificent*; or a thing that possessed a *trait* more *favorable* or *advantageous* merit over his/its comparable similar entity; (b) "Fadhal" or "Fadhela" means: is extra (left over from a larger sum), or more than needed.

However, the word "Fadhl" or "Fadhlon" evolved to mean: (1) any munificent act which is *excellent*, *gracious*, and *kind*, by reason of Islamic *Sharey'ah* Law, logic, or sound societal convention. (2) *Munificence*, demonstrating excellence, graciousness, or kindness.

faheshah

الفاحشة

The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*.

Fala

This two words phrase “ensuing that” is *introduced* here for the *Fa*=الف السببية, the consequential “*Fa*” prefixed to the *la* لا النافية that *denies absolutely*, in the Arabic text "فلا" = the particle introducing a clause that expresses the *result* or *effect* of a *preceding* clause. In this case and Allah knows best, *whoever follows the guidance from Allah* ensuing (to) that=as a result of that, no fear shall come their way.

Ferashan

The Arabic word “فراشا” = “*ferashan*” *literally* means (1) “mattress,” or (2) “carpet,” or (3) “بكر الواء. حيث فتح الواو يعني المكان المنخفض. أما كسر الواو ”. However, *figuratively* “فيُعني المكن الذي تحت القدم أم تحت الجسم. فالوطاء كالغطاء عكسا the word “فراشا” is used to *also* to mean (3) “wife” or (4) the *entire earth* as it spreads and extends as a *bed*.

892

Feqh

is an Arabic word that does *not* have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.

Foad

الْفَوَاد

The word “الفؤاد” is commonly referred to as the “heart.” However, according to many *linguists*, for example, taking *بصائر ذوي التمييز in الفيروزبادي* “الفؤاد” is to *consider* “التفؤد” meaning “التوفد”=glowing. And the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder “قلوبا” and softer “أفئدة.” The Qur'aan says: “*lied not the “فؤاد” what it saw.*” (S 53:11).

Foom

Foom is Arabic word meaning *garlic* or *wheat* or chick peas or bread of wheat. However, “*Thoom*”=garlic and “*Hentah*”=wheat and chick peas= “*hummos*.”

Forgive

Is to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.

forgot

نسي/ترك

The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*. See اللسان.

ghafeloon

غافلون

The word “ghafeloon”= “غافلون” is a *plural noun*, *agent*, *subject of a verb*, is *disregarders*, *that who are heedless*.

ghaith

الغائط

See the *Lexicon* attached to this *Translation* for the meaning of the *figurative of speech* word “ghaith”= “غائط.”

ghare

غير

The word “غير”= “ghayr” is an article of *negation*, *exception*, a *dependent adjective* (i.e. منصوبة, مرفوعة, or مجرورة). Says الراغب إذا, الماء إذا, الراغب. So, غير is neither “not,” nor “no,” nor “except,” but “other than.”

gharoor

الغرور

Inveiglement

Ghawoon/ghaween

الغاوين

Indulgers in discretion.

ghayy

The word “الغِي” means *indulgence in indiscretion*, and *not* just indiscretion, bad as that is

ghosl

غسل

Full shower or bath of the entire body after having been *junuban* (having had ejaculation, for any reason, including dream. The “*ghosl*” is to be done in a *Share'yah prescribed* manner, i.e. first like a “*wodboa*” for Prayer, then a full shower or bath.

ghulfon

غُلْفٌ

The word “غلف” means *uncircumcised, wrapped, shrouded, veiled*, i.e. in a cover or envelop and so we do not understand.

Divine-Guidance

الهدية

Best translation for “الهداية” is **divine-guidance**, as it is 100% guaranteed to hit the target *at all times*.

Hada

The word “*hada*” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the religion of the Jews.

hado

هادوا

The word “*hada*” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*lam*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*lam*,” that is they say the Mosaic Law, instead of Mosaic religion.

Hameed

حميد

The word “*Hameed*”= “حميد” *linguistically* means: (1) *multitudinously praised* and (2) *multitudinously praiser*.

hamm

حام

The “*hamm*”= “حام” is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose.

Hand

اليد

The word “hand” in the Arabic language is in the feminine form, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.

Hanifan

Inclined aright.

Harth

الحَرْث

The Arabic word “*harth*” has many meanings: (1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

haraj

حَرْج

The word “حَرْج” = “أَضِيقُ الضِيقِ” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “حَرْج,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “حَرْج” could mean “sin”.

The Hazan and The Huzno

الْحَزَنُ وَ الْحُزْنُ

الْحَزَنُ (1) with a *fat'ha* on both the ح and ز is a *long-lasting sadness*, very close to permanent in fact permanent sadness *adhering to the affected person*. While (2) الْحُزْنُ with a *dhammaton* on the ح and a *saknaton* on the ز, which equals a *temporary sadness*, i.e. *not permanent one adhering to the one suffering from it*. Example of الْحُزْنُ is that of those Prophet's Companions who had *utmost desire to join Tabook's Campaign with The Prophet (SAWS)*. But they *lacked the means* to carry their *bodies and their food and water-supplies*. So they came to The Prophet asking him for help and he said that he did not have what they were asking for. So they diverted away while their eyes overflowing with tears *hazanan* and not *huznon*, as that meant to them was a *lost-opportunity* which will never present itself to fight for Allah's cause. What an *ardent contrition* for them. This situation is best depicted by *Ayah at-Tawbah (Repentance)*:

“And not on whom^r if when^o *ataw* (they^z *approached/ came to*) you^g to carry them, said you^g: [I] find not what (to) carry you^b on it^x they^z diverted while their eyes overflow of tears, *hazanan* (*permanently sad*) that not find they^z what (to) expend” (S9:92). But take the *Ayah* of *Yousif*, with respect to his father's الْحُزْنُ with a *dhammaton* on the ح and a *saknaton* on the ز: “Said [he]: verily only, [I] complain my *bathth* (*ultimate-grief*) and my sadness to Allah, and [I] know from Allah what not know you^z”. So *Yousif's* father knew from Allah that his sadness will one day be *relieved* and be *done-away-with*, when he meets *Yousif*, which ultimately did happen and his sadness was *relieved* and *done-away-with*.

Hasan or hasona

حَسَنٌ، حُسْنٌ

Became beautiful or was beautified.

Hasanah

حَسَنَةٌ

Is *singular, feminine* (the plural of which is: “حَسَنَاتٌ”=*hasanaat*), and means: an all around beautiful desirable).

Hass	حَسَّ
The word “ <i>hass</i> ” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.	
hawa	هَوَى
Personal inclination, tendentious liking.	
hejr	حِجْر
The word “حِجْر” = “مَحْجُورٌ عَلَيْهِ مِنْكُمْ أَيُّ أَنْكُمْ مَمْنُوعُونَ مِنْهُ بِتَحْرِيمِهِ عَلَيْكُمْ” that is that which is <i>under your protection</i> but by <i>law</i> you are <i>forbidden</i> to make use of them	
Hittatann	حِطَّة
This word “ <i>hittatann</i> ” is a word of <i>submission</i> to Allah and <i>repentance</i> ; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers <i>changed</i> the word, as the next <i>Ayah</i> states.	
ho	هـ فِي نَزْلِهِ
The pronoun “هـ” in “نَزْلِهِ” refers to the <i>Qur'aan</i> . The <i>Qur'aan</i> as <i>Allah's Speech</i> is not “it” <i>per se</i> . But to say “he” or “He” would imply, if not impose, a <i>potential serious of problem</i> of “is the <i>Qur'aan</i> ‘ <i>makhblooq</i> ’= he which was created?” To avoid such potential problem I preferred to resort to the <i>lesser of the two harms</i> (not evils) and used “it” to refer to the <i>Qur'aan</i> or “Allah’s Speech” where appropriate throughout this <i>Translation</i> .	
Huda hedayah	هَدَى هِدَايَةً
The word “هَدَى” or “هِدَايَةً” in <i>Arabic</i> is clear to be “ <i>aright-guidance</i> ,” not just mere “ <i>guidance</i> ” in English in the <i>literal</i> sense of “ <i>ushering</i> ,” “ <i>showing</i> ,” “ <i>leading</i> ,” “ <i>piloting</i> ,” “ <i>steering</i> ” etc. But if such “ <i>guidance</i> ” is <i>directly linkable</i> to Allah, as for example: “Allah guides whom He likes,” then <i>it is automatically</i> the “ <i>aright-guidance</i> ” that is because Allah <i>always</i> guides to the <i>aright-guidance</i>	
Hukmon/hukmohukman/hekmah	حُكْمٌ حَكْمًا حَكْمَةً
“ <i>hukman</i> ” = “ <i>bukmo</i> ” or “ <i>bukmon</i> ” only “ <i>bukmo</i> ” and “ <i>bukmon</i> ” are grammatically inflected, each is a:	
(1) <i>subjective, singular, masculine noun</i> meaning a <i>decision</i> or a <i>ruling</i> or a <i>judgment</i> rendered: <i>according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious</i> with the Arabic “ <i>hekma</i> ,” which is <i>the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results</i> .	
(2) Example of Arabic “ <i>bukmo</i> ,” is <i>defending the wronged</i> , whoever he/she/they might be against the <i>wronger</i> , whoever he/she/they might be <i>any time and anywhere</i> . This is well exemplified by the <i>pre-Islamic</i> era “ <i>Helf Al-Fodhool</i> ,” which <i>outweighs</i> and <i>out balances</i> the most modern U.N “ <i>human rights</i> ” in all its aspects.	

(3) And *two* illustrations of Arabic *wisdom* are: (a) *personal honor* deriving from the *personal genealogy*, that *must* be maintained to be *genuinely pure and publicly acknowledged and undisputable*; and (b) Arabic *hospitality*, which so *legendary* that an Arab would offer his utmost to his guest to keep the guest *comfortable and fed* even if the host remains *rather uncomfortable and hungry* in the interim.

(4) Additionally, Allah by His *foreknowledge* knew that once the Qur'aan is among the Arabs who would come to believe in it, then the Qur'aan would *further refine* their good traits and *augment* them by its *divine criteria of prescription and proscription*, making the Arabic “*hokum*”=rule or “*hekmah*”= “wisdom” even *souder and more unmatched in its justice*.

“*حكما عربيا*” means according to Arabic “*hukmo*” or “*hekmah*” as described above.

hurum

حُرْم

The word “*hurum*” = “حُرْم” means wearing the “*ehram*”=“إحرام,” that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.

husban

حِسْبَان

The word “حِسْبَان” is very significant here, but for lack of a better word we say, in this context, *reckoning*. But “حِسْبَان” is the plural of “حِسَاب” = mathematics, but it is also the *infinitive* noun of the “حِسَاب,” which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case “حِسْبَان” has one letter “ن” more. Also, since both “حِسَاب” and “حِسْبَان” are *infinitive* nouns, the “حِسْبَان” would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the “حِسْبَان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

It also could mean: *by way of reckoning settling account or retaliating by*: thunderbolts, fragmented stones, scourge, in (S 18:40).

Husn

”حُسْن“

Beautifulness all around= “الجمال” The *difference* between “الحسن” and “الجمال” is that for beautifulness is *relative* (i.e. *in the eye of the perceiver*) الحسن= *absolute beautifulness perceived by all*.

Injustice

الظلم الظالم والظلوم

In fact “الظلم” = “injustice.” Unfortunately in English “injustice” is *not* verb-conjugable, so we cannot conjugate the past tense “ظلم” from it. However, the word “wrong” has *so many different meanings*. And, among the *myriads* of meanings, and *down the line* of such meanings, is “injustice.” But this word is verb-conjugable, so we can say “*wronged*” for “ظلم” and “*wronger*” for “ظالم”= “*injustice-doer*.” Clearly for “ظالم”= “*injustice-doer*” is *better*, as its *first and immediate* meaning is “ظالم”=“فاعل الظلم”= “*injustice-doer*.” And كثير الظلم=الظلوم for *intensity*.

Indigent

The word “فقير” versus the “مسكين,” the “فقير” is the “indigent” = *lacking self-sufficiency*; whereas the “مسكين” has *some but not sufficient* for *self-sufficiency*, as the “مساكين” they *possessed a ship* and they were *working* in the sea, as *Ayah 18* of (S 18: 79), which states: “As however, the ship, so it^w was for poor, they work in the sea.” So the “مساكين” *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*. On the other hand, the “الفقراء” = the “indigents” who *lack self-sufficiency* and *not doing much about it*, *Ayah 273* of (S2: 273) which says: “For the indigents who they (*bad*) been straitened in Allah’s way, they can not strike in the Earth.” In another *Ayah* (S28:24) when *Mosa (Moses)* was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of *kbayren (provision, desirable)* indigent.”

ishraq

الإشراق

The word “الإشراق” = “الإضاءة و انبساط الشمس على الأرض,” see اللتاج. That means when the *sun fully shines over the Earth*. This is *not* to be confused with “sunrise” = “الزوغ,” i.e. when the sun *first appears* like the crescent but *not* fully out. Thus, “الإشراق” = *full sunshine*.

Ison/isran

إِصْرٌ إِصْرًا

The word “ison” or “isran” or “isren” all mean the same, only grammatically deflected. Thus, “ison” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

istafa

إِصْطَفَى

The word “istafa” = “إِصْطَفَى” means He *affectionately selected a person or a faith* (i.e. on the basis of rationally observable criteria) for a *rather important mission* and that *such selection ceaselessly guarded by Allah (SWT)*.

Istamta’a

اسْتَمْتَعَ

He continuously sought and lengthily benefited the delight of (...).

istawa

اسْتَوَى

The word “istawa” has several meanings: (1) *intended and set to fix or establish*; (2) *balanced from a state of imbalance*; (3) *became straight from crookedness*; (4) *matured and reached the age of discerning*; (5) *took a firm hold*; (6) *made or done (as in the case of food)*. It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

Jaheem

الْجَحِيم

The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

jabeleen	الجاهلين
(S2:67) The word “jabeleen” is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe or not believe</i> the correctness of their doing.	
<i>jabeleen</i>	جاهلين
The word “jabeleen” is <i>masculine, plural subjective noun</i> meaning <i>they that do what they should not</i> regardless of whether they <i>believe or not believe</i> the correctness of their doing. See الراغب .	
Jahil	جاهل
Jester, ignorant.	
Jehad	جهاد
The word “Jehad”= “جهاد,” has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to <i>submit</i> him/her self to Allah’s <i>criteria of prescription and proscriptions</i> i.e. according to the Sharey’ah Law; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.	
junah	جناح
The word “جناح,” with a “ <i>fatha</i> ” on the “ج,” <i>literally</i> means “wing” or the “hand, from the tip of the fingers to the shoulder joint.” Since the “wing” or the “hand” are on <i>one side</i> . But “جناح,” with a “ <i>dhammah</i> ” on the “ج,” is taken as if there is an <i>inclination</i> for sin or is the sin itself, or a “ تضييق ”=constraint. So, no “جناح”=no sin, in most case.	
Junoban or Janabah	جنباً جنابة
The word “junban”= “جنباً” means having had <i>ejaculation</i> by <i>sexual intercourse</i> or <i>other means</i> , such as in a dream. When one is “junban”= “جنباً,” it said he has “janabah” “جنابة” or he is in the “ <i>great incidence</i> ,” as <i>opposed</i> to the “ <i>lesser incidence</i> ” when one breaks his “ <i>wodho’u</i> ”= <i>cleansing for prayer performance</i> .	
khadha	خاض
The Arabic <i>tongue</i> expression: “ خاض في الحديث ”= “ <i>waded in the topic</i> ,” means <i>plunged</i> into discussing the topic <i>without knowledge</i> or <i>recklessly</i> . Thus, those who rejected and derided Allah’s <i>Ayat</i> were <i>wading</i> in the topic	
kadheem	كظيم
The word كظيم means “ <i>unrelentingly suppressing</i> ” one’s grief. But the word is an <i>intensified noun</i> = “ <i>suppressor</i> ” “ كظيم ” not “ كاظم .”	
kalalah	كلالة
The Arabic word “kalalah”= “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his <i>heirs</i> are “kalalah”= “كلالة,” (2) any deceased person who has no living biological	

parents, nor children, his *left property* is “*kalalah*”= “*كَلَالَة*.” The “*kalalah*”= “*كَلَالَة*” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalah*”= “*كَلَالَة*” is a noun for *other than father and son* of the heirs.

kalla

كَلَا

The word “*kalla*”= “*كَلَا*” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes. See *المعني لـ ابن هشام*.

Karhan/korhan

كَرَهَا/كُرْهَا

The words “*كَرَهَا*,” with a *fat’ha* on the “*ك*” is the *dislike* which is *imposed* on one *by others*; whereas “*كُرْهَا*,” with a *dhammah* on the “*ك*” is that *discomfiture* which one *imposes on own-self*, such taking of a *bitter medicine* for one’s own health.

kareem

كَرِيم

The Arabic word “*karramna*” is made up of *two* words: “*karram*” and the pronoun “*na*,” referring to Allah. The word “*Karram*,” is in the *intensive* form, for *repetitive* for *multifarious* connotations and denotations, and is *rooted* in its etymological roots of “*karoma*” or “*karema*.” “*Karoma*” means *became* “*kareem*”= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). “*Kareem*” also means *he who is generously giving* good things, all things, *including* the bestowing of *nobleness* or the conferring of it. When the article “*The*” is affixed immediately *before* the word “*Kareem*”=“*The Kareem*” then it means *one of the all around most beautiful attributive names* of Allah. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness does *not necessarily* include generosity as part of it. The word “*honored*” is discussed in the next paragraph.

In Arabic, *Sharraf*=honored=placed nobly, or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *generous giving*, *per se*. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*.

Therefore, since there is *no* English word *corresponding* to the Arabic word “*karrama*” in the *Ayah* of S17:70, and some how having *omitted* the words “*and*” plus “*Laqad*,” those transistors hastily and for *lack of better proper* English word, they used the word “*honored*,” which is definitely *not only insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word “*karram*,” especially in its *intensive* form. [See Section 26A and more so Section 27 for the *central* and *imperative* role of the *Arabic language* in *The Qur’aan*]. Thus, that *substantially truncates* the texts, and *transposes* its parts, and changes its *textual* meaning. In the above *Ayah*, Allah says: *laqad karramna* (*verily already and affirmatively* We had *bestowed* Our generosity and granted *emplacement* in a noble status for prestige), i.e. given *abundance* to sate all needs *plus ennobled* to prestigious status. Thus, the *concepts* of “*and*,” “*already*,” “*affirmed*,” “*generosity*,” all are *lost*, if we were to settle for the above quoted translations in this footnote for this *generous Ayah*. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher

Ayah, closer to its text, and hopefully (in the sight of Allah) more *completely* and *perfectly*, *en-sha-Allah*, Amen.

Khaba'eth

خبائث

The word “خبائث” is the plural feminine for “خبیثة,” meaning: (1) *she-adulterous* or *she-fornicator*, (2) the *colocynth* plant which produces *bitter fruit* or the *dodder* plant, which is produces *likewise fruits*. (3) All the bad things.

khafa

خاف

^[185] Some Arabic linguists said that: “الخوف” = “العلم.” Thus, in this *Ayah*: “خاف” means “علم.” I believe that this “علم أو خوف” is really the *certainty* of the *presumed consequences* of not following Allah’s prescriptions and proscriptions with respect to the bequeather. See تاج العروس.

khalaq

خلاق

Good portion

Khalifah

The word “*khaliḥ*” has at least two, if not more, meanings: (1) vicegerent; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow another*.

khashyaton

خشية

The word “خشية” or word “تخشى” = “*reverential-fear*” and “*reverentially- fear*,” respectively, as there is *no* single English word, to the best of my knowledge, to say “تخشى” or “خشية.” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence.

Khatayakum Khataon

خطايكم خطأ

The word (a) “*khatayakum*” is *not* synonymous with (b) “*khatey’atekum*” as some translators tend to make the mistake. The former (a) is the result of *unintended* error or fault in the course of normally “*permissible*” action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*. Thus, “*khatayakum*” is *plural masculine*, based on the singular word “*khataon*” = “خطأ” = error

khatey’atekum Khatey’ah

خطيئاتكم خطيئة

The word “*khatey’atekum*” is *plural masculine*, based on the word “*khatey’ah*” = “خطيئة” = Violation

khayren

خير

The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

Khayron

The word “*khayren*” is really “*khayr*” suffixed by the “*en*” at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من

(of); and the word “*khayr*” has four *distinct* and *unrelated* meanings: (1) opposite of evil, e.g.: *useful* and *favorable* or *good things* or *happenings*; (2) worthiness and goodness, (3) *better*, the adjective *comparative* of good, (4) *money*, (5) a person who *possesses lots of money* or who is *better* than some other person in *one way* or *other ways*.

khollah

خَلَّة

The word “*خَلَّة*” is “*ultimate-faithful-friendship*.” *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for “*خَلَّة*.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*.” Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable* open expression of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of “*خَلَّة*” as stated in The Qur'aan. That is why I chose to express “*خَلَّة*” as “*ultimate-faithful-friendship*.”

La-alla

The Arabic words “*la-alla*”= *craving currently unavailable deed, perhaps abridges it, abridged by perhaps*; “*asa*,”= *abridged by may*, and “*layta*,”= *craving longingly*. There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned. The words are frequently used in The Qur'aan. *Linguistically*, all are words or particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'aan* say both are particles of *certainty*, if the action is from Allah, realization of which is *always sure and definite*. The words are frequently used in The Qur'aan.

lamastom

لامستم

The word “*lamastum*” has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.

Laqad

لَقَدْ

Already affirmatively bestowed our generosity to:

In all English translations of the Noble Qur'aan this author came across, translators of this *Ayah* invariably translated it around these two versions: “*Verily We have honored the children of Adams*.” Or, “*We have indeed honored the sons of Adams*.” Such translations are *insufficient* if not *deficient*, as they are *omissive* of “*and*” plus *very important* word in the text that carries *two* meanings. The word is “*Laqad*”. The words “*verily*” and “*in deed*,” are *not* good equivalents for “*laqad*.” That is because “*verily*” means *in truth*; in fact; or with confidence; assuredly. And “*indeed*” means: without a doubt, certainly. However, “*Laqad*” is made up of *two* functional words: “*La*” and “*qad*.” “*La*”=the article of *affirmation* of action; and “*qad*” the article of *termination* of action, corresponding to *already* in English. It (i.e. “*qad*”) also could mean: *may*, *might*, *at times*, or *some times* (meanings not applicable in this case). In addition to that *omission* of “*laqad*,” they *unintentionally substantially truncate* the *Ayah*, as we shall show below. Consequently, they *inadvertently alter* its meaning. In part,

unjustifiably they dismiss the antecedent and primary portion of the *Ayah*; and in another they transpose and maintain the secondary portion of the *Ayah*. In other words, by omitting or transposing, inadvertently under-translate the *Ayah*. Thus “*laqad*” means: verily, already affirmatively...

The Arabic word “*karramna*” is made up of two words: “*karram*” and the pronoun “*na*,” referring to Allah. The word “*Karram*,” is in the intensive tense (case), for repetitive or multifarious actions, and is rooted in its etymological roots of “*karoma*” or “*karema*.” “*Karoma*” means became “*kareem*”= the agent or the subject of a verbal sentence (meaning plentiful giver). “*Kareem*” also means that who is generous and bounteous, copiously and openhandedly giving anything and everything, including the bestowing of nobleness or the conferring of honorableness. When the article “The” is affixed immediately before the word “*Kareem*”=“The *Kareem*”=one of the all-beautiful attributive names of Allah, Who is All-Giving abundantly and beyond bounds. Thus, generosity includes honor (honorableness) as a corollary. But nobleness or honorableness does not necessarily include generosity as part of it. The word “honored” is discussed in the next paragraph.

In Arabic, *Sharraf*=honored=placed or considered to be noble or honorable, but not necessarily coupled with giving or gift giving, per se, especially generous giving. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly used it.

Therefore, since there is no English word corresponding to the Arabic word “*karrama*” in this *Ayah*, and some how having omitted the words “and” plus “*Laqad*,” those transistors hastily and for lack of better or proper English word, they used the word “honored,” which is definitely not only insufficient but deficient to convey the linguistic meanings, implications, connotations and denotations of the word “*karram*,” especially in its intensive form. In fact, that substantially truncates the texts, and transposes its parts and change textual meaning. In the above *Ayah*, Allah says: *laqad karramna* (We have already affirmatively bestowed Our generosity...), i.e. given abundance to sate all needs and granted emplacement in a noble ranking for prestige. Thus, the concepts of “and,” “already,” “affirmed,” “generosity,” all are lost, if we were to settle for the above quoted translations in this footnote for this generous *Ayah*. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble *Ayah*, completely and hopefully (in the sight of Allah) perfectly, en-sha-Allah, Amen

lawla

لولا

This article “*lawla*” has four distinct meanings: (1) if followed by a noun, for a subject of a nominal sentence, it means a negation of action due to others; = *had it not been for*; (2) if followed by a verb of the present tense or its probability, then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = *will you not, why do not you*, or (b)

(طلب عرض) meaning polite and submissive request for the action in reference= *you should*; (3) If followed by a past tense, then it is for reprimand and remorse= *why did not you, why have not you*; (4) for inquisitiveness, as in: “لولا أخرتني إلى أجل” المعلم بطرس البستاني محيط المحيط والبصائر والتاج هلا = “قريب

Lebas Leqa'a لقاء لباس	لباس
The word “لباس” <i>linguistically</i> has <i>myriads</i> of meanings, any of them (if not all) could apply here, especially <i>figuratively</i> speaking. Meanings such as: (1) spouse, (2) inner-clothing (i.e. the <i>under-wear</i> that <i>comes in direct contact with a bare-skin</i>), (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, <i>vis-à-vis</i> heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. See <i>البصائر</i> and <i>اللسان</i>. Also <i>figuratively</i>, it means (A) the <i>wife and husband</i> as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are <i>comfort and tranquility</i> for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status. The word Leqa'a = meeting with= (1) to come upon, i.e. find;(2) to join in company with; (3) to be subjected to fortune or vicissitude. See Merriam Webster Dictionary.	
Ma = when ^o	ما
The particle “ما,” which <i>most</i>, if not <i>all</i>, translators either <i>ignore</i> (<i>intentionally or not</i>) or <i>misinterpret</i> as “of.” This particle according to the linguists and the majority of Qur'aan commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies. This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur'aan that is extra per se</i>. But surely this “ما” and some times “من” are for <i>intensification</i>. Some time it is referred to as “ما المصدرية”= <i>infinitive/ indefinite article</i> ما to <i>infinitely intensify</i> what it modifies. Or some time as a*This “ما” = <i>إسم إستفهام لغير المميّز</i> = i.e. an <i>inquisitive-noun for non-distinctive entity</i>. That is for <i>non-human/ non-Jinn</i>. See footnote for (S21:28) for elaboration.	
madhooran	مدحورا
The word “madhooran”= “مدحورا” is a <i>masculine, singular, objective noun</i>, no English equivalent for it.	
mafrodhan	مفروضا
The word “mafrodhan”= “مفروضا” is <i>masculine, objective noun</i> for which there is no English equivalent.	
maghdhoobe	المغضوب
The word “المغضوب” is an <i>objective noun and postfixed</i> = “مفعول و مضاف اليه” So there <i>no</i> English equivalent for it, hence it's <i>transliterated</i> as indicated above.	
makra	المكر
The word “مكروا” from “المكر” which means <i>distracting (turning away) others from their original focus to another end</i>, for good-end or bad-end, by means of excellent skill	

and profound discernment. If such distraction is for *good end* then it is Allah's "مكر," as Allah is *always* worthy of doing *none but good*. But if for a "bad end or ulterior motive" then it is a *bad* "مكر," which *could* be worthy of the human. See **الراغب** for the *definition* of "المكر."

<i>manna</i>	مَنَّ
Allah leveraged His <i>ne'amah</i> (all around sufficiency, surplus, good health and delight).	

<i>masjoor</i>	المسجور
The word "المسجور" has <i>several</i> meanings, including the <i>paradoxical</i> one. As "المسجور" means: the <i>filled/ the emptied / the kindled</i> .	

<i>mathmooman</i>	مذموما
The word "mathmooman" = "مذموما" is a <i>masculine, singular, objective noun, no English equivalent</i> for it.	

<i>Matta'a</i>	متاع
The Arabic word "متاع" = "mata'a" comes from the root word "مَتَعَ" = "matta'a" with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) "Matta'a Allahu" that is Allah <i>prolonged</i> the life of some one for a very long time; "the rain <i>matta'a</i>" the plants, i.e. made them to grow taller. (3) "matta'abo Allah" that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) "Matta'a" his divorced wife, means gave her <i>met'ah</i>, i.e. the <i>Sharey'ah</i> prescribed provisions for the divorced wife after divorce. (5) The Qur'aan the following <i>Ayah</i> describes the "mata'a" of this world as: "Beautified for people love (of) the lust from the women, and the offspring, and of the talents (<i>units of weight each equal to 1,200 ounces</i>) heaped of the gold and the silver, and the horses branded, and the cattle and the "barth" (<i>tiled, sowed and fruit producing land</i>); that is a "mata'a" of the life of the world; and with Allah (is) all-beautiful return." (Qur'aan 3:14). See <i>Lexicon</i> attached to this <i>Translation</i> for an elaboration on this "Matta'a" means: (1) "Matta'a Allahu" means Allah prolonged the life of some one for a very long time; "the rain <i>Matta'a</i>" the plants, i.e. made them to grow tall. (2) "Matta'abo Allah" means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. "Matta'a" his divorced wife, means gave her <i>met'ah</i>, i.e. the <i>Sharey'ah</i> prescribed provisions after divorce. Therefore, "mata'a" means: taking temporary advantage of the worldly pleasures.	

1. The word "متاع" = "mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: *resources of transitory worldly delight*.
2. The word "متاع" = "mata'an" has *many* meanings, among them: *furnishings, chattel, things for utility*.

<i>mawqothah</i>	موقوذة
<i>mawqothah</i> (she-beaten-violently-to-death).	

<i>Meskeen/masakeen</i>	مسكين / مساكين
The word "meskeen" its plural is "masakeen," = the <i>possessor of some but not</i>	

sufficient means to *satisfy his needs* and *goes seeking to satisfy that*. According to the *Ayah* of (Q16:60): “As (to) the ship, so it^w was for (possessors of some but insufficient self-sufficiency, so they seek) people working in the sea.” So the “*meskeen*” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up. See the “الفقير” = the *destitute* poor.

Meygat, mawageet.**مِيقَاتُ مَوَاقِيتٍ**

The word “*meygat*” = “مِيقَاتُ” has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their pilgrimage, (6) place of pilgrimage.

moqennen**مَوْقِنِينَ**

One of complete certainty.

mozahzebe**مُزَحِّزِهِ**

The word “*mozahzebe*” is *deflected subject* of the past tense root word “*zahzaha*” = “زَحَزَحَ,” which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, “*zahzaha*” = “زَحَزَحَ,” means *displaced* or *moved away* from an original place.

mubashshereen**مُبَشِّرِينَ**

The word “*mubashshereen*” is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no English equivalent*.

mugarraboon**مُقَرَّبُونَ**

The word “المقربون” is *masculine, plural, objective noun*, *no English equivalent* for it, so translated as “*the ones-made-near*.”

mugtasedah**مُقْتَصِدَةٌ**

The word “*mugtasedah*” meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace. Or they who said the *proper* say regarding Jesus and Mohammad upon both the peace. Or may be the *hypocrites* but *not jesters* or *scoffers*. See القرطبي.

muhdharan**مُحَضَّرَا**

The word “*muhdharan*” = “مُحَضَّرَا” is *passive objective noun* rooted in the past tense verb of “حَضَرَ,” meaning: was *present* at a *time* and *place* already *known* previously to the one present. Such as the student in a classroom. In this case “*muhdharan*” = “مُحَضَّرَا” means: *that which was made present*.

Muhkamat**مُحْكَمَاتُ**

The *Muhkamat* are those that *address* the *Halal* (the allowed) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam; and also cover the *Singularity* of Allah and *how to worship* Him, according to the *Sharey'ah Law*. The *Muhkamat* are the *Basis* (“Mother”) of the Book, *firmly constructed* and are *everlasting*, and *forever not subject to any change* or *newer interpretation*.

<i>muhseneen</i>	محسنين
There is <i>no</i> English word for “المحسنين,” i.e. renderers-of-all-around-beautiful-works.	
<i>Muhtadoon/muhtadeen/muhtadey</i>	مهتدون مهتدين مهتد
The word “مهتدون” is plural of “مهتدي,” for which there is <i>no</i> exact English equivalent <i>per se</i> . There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance</i> .” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” grammatical inflections.	
<i>munkar</i>	منكر
The word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable</i> or <i>indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it. (2) That which is not known. (3) That person who is canny (shrewd). (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not</i> sufficient to bear him as necessary and sufficient. (5) That act which prohibited by the <i>Sharey’ah</i> . Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition</i> .” In summary: <i>rationaly objectionable or Sharey’ah prohibited act</i> .	
<i>munkhanegah</i>	مُنْخَنِقَةٌ
<i>munkhanegah</i> (<i>she-strangled-to-death</i>).	
<i>mutaraddeyah</i>	متردية
<i>mutaraddeyah</i> (<i>she-died-by-falling-from-height</i>).	
<i>Mutashabehat</i>	متشابهات
The <i>Mutabsbehat</i> <i>allegorical</i> , and <i>impart different meanings over time</i> ; although <i>similar</i> in so many aspects, but <i>each</i> imparts a meaning or <i>multiple</i> meanings over time.	
<i>Mutually/beguiling</i>	يخادعون
means they think they are beguiling but in fact they are <i>being beguiled simultaneously</i>	
<i>Naba’a</i>	نبأ
For the Arabic word “naba’a”=“نبأ,” plural <i>anba’a</i> there is <i>no</i> English equivalent. As it is (1) a <i>singular noun</i> ; and (2) it means: “ <i>significant-and-availing-news</i> ,” not just any news. Its avail is <i>its useful knowledge</i> . And (3) to denote such a <i>singularity</i> as well as the <i>significance</i> and <i>avail</i> , and for <i>lack of a better word</i> , I chose to <i>transliterate</i> and explain by saying: “ <i>piece-of-significant-and-availing-news</i> ,” as the word “news” <i>per se</i> is a <i>plural noun</i> and is <i>very inadequate</i> to convey the نبأ. Clearly the word “tiding”=“خبر” is <i>unfit</i> , as it <i>primarily</i> denotes simple “ <i>information</i> ,” and “نبأ” denotes and <i>connotes more</i> momentous information. See الراغب.	
<i>Nasara</i>	
This word “ <i>nasara</i> ,” plural masculine, is equivalent to the word “ <i>Nazarenes</i> ” (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of <i>Nazarene</i> , and also other “Gospels” speak of	

Nazerens, which are *different* from *Nazirite*. Present day Christians *may* or *may not* be “*nasara*,” as *most* of them do believe in “*The Trinity*.” The Qur'aan clearly says about “*The Trinitarians*,” “*certainly disbelieved those who say that Allah is the Third of Three...*” (S 5:73). The “*nasara*,”=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of “*Yahweh*.”

Nasl

The Arabic word “*nasl*” means: (1) the *son* or *daughter*; (2) the *offsprings*; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: “the *harth* and the *nasl*” is a *metonymy* (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the *retreater* hasten to *destroys* the women and the children.

nattehab

نطيحة

nattehab (she-killed-by-the-goring-of-the-horn.

Nay, rather

بل

Rather

Ne'amah/boon

نعمة

The word “*نعمة*,” has no exact English equivalent *per se*, but the *next best approximation* for it is “*boon*,” as “*نعمة*” means: (1) a *feminine gender noun* denoting the *few* and the *multitudes*, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

The best example of (1) and (3) above is: “And if you (*were to*) count Allah’s *ne'amah* (*boon*) not [*you*] statistically-reckon it.” Clearly statistically-reckon means *account for every thing from all aspects*. And best example of (2) and (4) above is: the *salvation* of Israel’s sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah’s emphasis that religion by Allah’s Rule is Islam, as well elucidated by two significant

Ayat: “*Verily, the religion enda (by rule of) Allah (is) the Islam.*” (3:19). Also, the Qur'aan says: “*So, never you die except while you (are) Muslims.*” (S 2: 132).”

See: الراغب واللسان والبصائر والقرطبي.

nusabbeho

نسبح

The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

nussarrefo

نصرف

Variegate

Of

The word “*of*” here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a *fraction* of a *much larger whole* in this world and the Hereafter, in the treasure of Allah. Thus, it is *important* to note here the phrase “*of so and so*.” If a person is a “*wrong-doer*” or “*of wrong-doers*” the two have *significant differences*. The “*wrong-doer*” could have done the

wrong doing once or so; but “*of wrong-doers*” signifies *frequent and continual wrongdoing by the wrong doer*.

Ojaj

أجاج

The word “أجاج” means *salty*, and *bitter-hot*. For definition of “أجاج” see **الراغب**.

okola

أكل

The word “*okola*” = “أكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit. In this great *Ayah*, and Allah knows best, the first three apply.

Oshreboo

أشربوا

The Arabic expression “*oshreboo*,” constructed in the passive, and translated into “*were made to drink*” means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.

Pardon

عفا

1. *Pardon* more *strongly* implies release from the liability for or penalty entailed by an offense.
2. To release (a person) from punishment; exempt from penalty.
3. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most “*halal*” (allowed by Islamic *Shareey’ah*) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.

Forgiveness

الغفران

1. To excuse for a fault or an offense; pardon.
2. To renounce anger or resentment against.
3. To absolve from payment of (a debt, for example).
4. To *forgive* is to grant pardon without harboring resentment.
- (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned.

Excuse: **لسمح** To *excuse* is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word **سمح** means:

Condone

صفح

- (1) was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense.

(1) is to *overlook* an offense, usually a serious one; the word often suggests *tacit forgiveness*.

- (2) In Arabic the word **صفح** means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.

Pardon

Strongly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.

Prayer	الصلاة
Prayer in Islam has <i>two specific and distinct</i> meanings: (a) <i>Linguistic</i> and (b) <i>jurisdictional Shar'ee</i> , based on the <i>Shary'ah Lam</i>). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a <i>prescribed and specific</i> form. See the <i>Lexicon</i> attached to this <i>Translation</i> .	
Poor	مسكين
The word “فقير” versus the “مسكين,” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some but not sufficient</i> for <i>self-sufficiency</i> , as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (Q 18: 79), which states: “As however, the ship, so it ^w was for poor, they work in the sea.” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and <i>they are actively working to improve their lot</i> . On the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency</i> and <i>not doing much</i> about it, <i>Ayah</i> 273 of (Q2: 273) which says: “For the indigents who they (<i>had</i>) been <i>straitened</i> in Allah’s way, they can not strike in the Earth.” In another <i>Ayah</i> (S28:24) when <i>Mosa (Moses)</i> was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren</i> (<i>provision, desirable</i>) <i>indigent</i> .”	
qadha	قضى
The word “قضى” has <i>more than a dozen</i> meanings, if the subject participle connected to it is Allah, then it means either “ <i>decrees/ decreed-/ decreeing,</i> ” or “ <i>reveals/ revealed/ revealing.</i> ” If the <i>subject participle</i> is a <i>human</i> , then it means: “ <i>judges/ ends/ concludes-/ completes/ finishes/ attains</i> ” (or the verbal inflections of these verbs). However, followed by a <i>prepositional particle</i> then its meaning derives from that. For example: (a) “قضى عليه”= killed him; (b) “قضى فيه”= rendered a judgment concerning it; (c) “قضى اليه”=revealed to him; (d) “قضى منه”= attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great <i>Ayah</i> , the meaning is: killed him.	
Qahir	قاهر
Possessor of power, Subduer, Conqueror.	
Qeblah	
means the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka’abah in Makkah	
qestt	القسط
The Arabic word “القسط” is <i>not</i> just “ <i>justice</i> ”= “العدل.” Thus, “القسط” is <i>absolute justice</i> , post <i>immediate</i> removal of injustice. The word “ <i>aqsat</i> ”= “أقسط” is based on the root word “ <i>qasata</i> ”= “قسط” meaning: (1) was <i>absolutely just</i> , i.e. <i>by the balance, not a hair of difference</i> . (2) Justice <i>per se</i> , could be rendered by <i>mutual consent</i>	

between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the “*balance*” is the judge; every party receives its absolute dues, leaving no room for any compromise.

Qurrata Ayn

قُرَّةُ عَيْنٍ

The *Qur'aanic* statement “قُرَّةُ عَيْنٍ” is considered to be a *rather lofty and elegant and it is Arabic tongue expression*, meaning the eyes’ tears have “*cooled,*” and *ceased to flow and became quiet and still*, rejoicing for what it saw. In other word: the one with such eyes became rather happy.

Ra'afah Rahmah

رَأْفَةٌ رَحْمَةٌ

The word “رؤوف” of “الرأفة” which is more *intensive* than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient. While “الرأفة” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*. Hence, “الرأفة” is a *protective-mercy*. See **النتاج**.

ra'eana

رَاعِنَا

See *Ayah* 104 of *Al-Bagara* footnote to which the Muslims were instructed *not* use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

ra'ena

رَاعِنَا

The word “*ra'ena*” has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna,*” see footnote 104 next.

Ra'ina

The word “*ra'ina*” has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word and instead to substitute it with the word “*undburna,*” see footnote 55 next.

Radda

يُرَدُّونَ

The word “يُرَدُّونَ” is rooted in “رَدٌّ” meaning *forthwith return*; example the greeting must be “*forthwith retuned,*” The Qur'aan says: “*And when (had) been greeted you by a greeting, then you greet by better than it or you forthwith return it.*” (S 4:86).

<i>rafatho</i>	الرَفَث
The word “رَفَثٌ” means: (1) <i>sexual intercourse, talk about it</i> , (2) <i>vulgarity leading to it</i> , (3) <i>filth</i> .	

<i>ragheba</i>	رَغْب
The Arabic word “يَرْغِبُ” assumes <i>different</i> meaning, <i>depending</i> on how it is <i>prefixed</i> by various prepositional articles. For example: “يَرْغِبُ” <i>not</i> prefixed by any article= <i>desire, like</i> . However, “يَرْغِبُ عَنْ”= <i>desire off, averts</i> , or “يَرْغِبُ فِي”= <i>likes</i> , or “يَرْغِبُ إِلَى”= <i>asked and beseeched</i> , or “يَرْغِبُ بـ”= <i>prefers</i> .	

<i>Ar-Rahman/Ar-Raheem</i>	الرحمن
This is a <i>unique</i> and an <i>exclusive proper</i> name of Allah. It is also <i>one</i> of the most beautiful other <i>attributive</i> names of Allah. Various Qur’aan-commentators have a <i>lot</i> to say about this <i>proper</i> name, the <i>sum</i> and <i>essence</i> of it <i>all</i> is as follows: as a <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say [you ^f]: you ^f invoke Allah or you ^f invoke <i>Ar -Rahman</i> , whom* indeed you ^f invoke so for Him (<i>are</i>) the names the <i>husna</i> (<i>most-all-around-beautiful</i>).” <i>Ar-Rahman</i> indicates <i>favor</i> and <i>help</i> , <i>clemency</i> and <i>generosity</i> , <i>goodwill</i> and <i>mercy</i> to <i>all</i> Allah’s creatures (including even the <i>atheists</i>) <i>in this world</i> . As a <i>proper</i> name <i>Ar-Rahman</i> is <i>not</i> translatable <i>per se</i> . However it is used when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. Moreover, <i>associated</i> with and <i>simultaneous</i> to such <i>exhortation</i> is a reminder that <i>Ar-Rahman</i> implies <i>hope</i> , <i>help</i> , <i>favor</i> , and <i>goodwill</i> <i>mercy</i> towards the one or ones being <i>exhorted</i> by such <i>admonition</i> . For a <i>contrast</i> see the next footnote regarding <i>Ar-Raheem</i> .	

On the other hand “*Ar-Raheem*”=“الرحيم” is *one* of Allah’s the *husna* (*most-all-around-beautiful*) *attributive* names. Without the definitive article, “*Ar-*” = *The*, the word “*Raheem*” means “*multitudinous mercy doer*.” So, as such *anyone* who is a *multitudinous mercy doer* can *share* such a characterization. So “*Raheem*” is an *attributive* trait which can be said of *any one* who so *deserve* it.

<i>Ar-Rahmah/Ar-Raheem</i>	الرحيم / الرحمة
The word “أَرْحَامُ” rooted in “رَحِمَ,” from “الرَّحْمَةُ” which is “ <i>forgiveness, sympathy, and mercy</i> ” and rooted in <i>all</i> that is the “رَحِمَ” = “ <i>womb</i> .” Thus, <i>one’s</i> relatives from the <i>mother’s</i> side are “أَرْحَامُ,” as they related through the same <i>womb</i> . See البصائر. However, stated in “اللسان” the “ <i>relatives</i> ” from the <i>father’s</i> side “أَقْرَابُ,” are also “أَرْحَامُ,” I believe because <i>all</i> are rooted in “الرَّحْمَةُ,” hence <i>all</i> are “أَرْحَامُ.”	

<i>rajeem</i>	رَجِيم
<i>rajeem</i> (<i>he who is ever multitudinously stoned/ cursed</i>)	

<i>raqeem’s</i>	رَقِيم
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The word “*arraqeem*”=“الرقيم” has several meanings, among them: (1) the *village* of the “*people of the cave*,” their *mountain*, their *dog*, or their *valley*, (2) a *lead tablet* wherein inscribed their names, *faith*, and *why* they *secluded* themselves, (3) *coded inscription*.

rasekhoona	الرَّاسِخُونَ
The word “rasekhoona” is a <i>subjective, masculine, plural noun</i> for which there is <i>no</i> English equivalent, meaning: they that are <i>firmly established ones</i> .	
Rasheed	رَشِيد
<i>Maturely discerner and adherer to the right.</i>	
Ratification	
ratified covenant ميثاق	
Raybon/Shakkon	رَيْبُ شَكٍّ
The Arabic word “رب”=Suspicion and “شك”=Doubt both <i>share</i> some <i>common ground</i> but are <i>not synonymous</i> . Most, if not <i>all</i> translators, save this translator, use “شك” when they should be using “رب” instead. If “شك” were to be the correct one, the Noble Qur’aan would have used it. Perhaps, being not Arabs or <i>not</i> having <i>sufficient linguistic distinction</i> between the two meanings, that are rather <i>different</i> , is the problem. Doubt is a state of <i>indecision</i> between two or more situations <i>with no fear or malign intent</i> associated with such a doubt. Suspicion on the other hand is <i>doubt with preponderance</i> of “ <i>some thing wrong</i> ” inducing <i>fear, malign intent and so caution</i> and may be even <i>aversion</i> in the <i>mind or attitude</i> of the suspecting person; all that is on the <i>flimsiest of evidence</i> or in fact <i>without any proof whatsoever</i> . So, “رب” and “شك” <i>share some aspects but each is distinct</i> . In fact there is a <i>suspicious doubt or doubtful suspicions</i> .	
rebbeyoun	رَبَّيُونَ
The word “rebbeyoun”= “رَبَّيُونَ” according to at-Tabari and others, “rebbeyoun”= “رَبَّيُونَ” means <i>many multitudes</i> ; and Ibn Abbas, at-Tabari narrates, <i>multitudes, or men of knowledge</i> . Whereas others, again at-Tabari narrates: “rebbeyoun”= “رَبَّيُونَ” means <i>followers</i> versus “رَبَّانِيُونَ” meaning the <i>chiefs</i> .	
Rejza	
Is a word with many meanings, such as: <i>varieties of calamities, any abomination, and impurity</i> . Also it means and “ <i>idol</i> ” or the “ <i>sin</i> ” or the <i>ultimate consequence of a sin</i> which is its <i>punishment</i> .	
Retreatnats	عَاكِفُونَ
[The word “retreatants”= “عَاكِفُونَ” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.	
Righteous deed	عَمَلٌ صَالِحٌ
Any good deed by <i>Sharey’ah</i> standard.	
Ru’ab	رُعبٌ
Sudden and strong fear that fills the heart	
Ruh/ ar-Rooh	
It is stated in “اللسان” for the word “ar-Roob” and “ar-Rawb” two <i>distinct</i>	

meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, “*ar-Rooh*” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'aan*, (4) *the revelation* (Qur'aan or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*. Jesus, *by command of Allah*: “*be*” and *he became*.

Ruhe-el-Qudis

The angle of revelation, Gabriel, peace be upon him.

rushdan

رشدًا

The word “رشد” means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition of good and bad, right and wrong*, (3) *constant adherence to what is right*, (4) *cognizance of the consequences of any given situation and avoidance of the undesirable results*. Thus, “رشد” in summary: *discernment of maturity which always concatenate strict adherence to what is right*.

Sa'aa

سعى

The word “سعى” has *several* meanings, *depending on the context*: (1) “بمعنى عدا دون” “الشّد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل” “باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*; (4) “بمعنى قصد” intentionally treaded. Thus from “a” we infer agility and vigor of gait. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

sabar

صبر

There is *no* English word for the verb “صبر” and its conjugates. So, the closest is to say: “*held-on-patiently*.”

sabaro

صبروا

(a) “كانوا صبر أو كانوا صابرين.” In fact the *entire* Qur'aan does *not* have such expression as: “كانوا صبر أو كانوا صابرين.” (b) To use the verb “sabaro”= “صبروا” means they *practiced* the patience *at that time*, i.e. the time they were described to be doing it. *Additionally* to use expression (a) *possibly* gives the impression of the fact *that the practice of patience is an ongoing characteristic* of them, which *may* or *may not* be the case. Therefore “*were patient*” is surely an *incorrect* expression for (b) the Arabic *past tense verb*: “sabaro”= “صبروا”. Hence, the need for “sabaro” with the parenthetical explanation, as so stated above in this Ayah, is necessary.

Sabeen

الصابئة

This word “sabeen” refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is *Az-Zaboor*, The Psalms of the *Sabians*. They were not Jews, nor *Nazerenes*, nor Christians.

sadaqa	صدق
In English there is <i>no</i> verb for the word “true” in the sense of telling the truth. Yes, we can say “trued” but this means some <i>thing entirely different</i> than telling the truth, as it means <i>to make it balanced, level, or square</i> . This fact becomes more significant with the respect to “sadeq”=“صادق” =he who tells the truth, not once but constantly, i.e. he is <i>ever-practicer</i> of the truth.	
saeed	سعيد
Fortunate one.	
saibah	سائية
The “saibah”= “سائية” rooted in “ساب,” meaning: “let go, not attended.” Thus, it is a <i>she-camel</i> , mother of the “baheyrah.” It was the pagan Arabs’ custom that when a <i>she-camel</i> give <i>ten births, all of which were female offsprings</i> , such a <i>she-camel</i> is <i>let loose</i> , neither its milk used nor that it be used to carry anything. When it dies, then the males and females can eat its meat.	
Sakeynah	سكينة
Calmness from fear that is actually happening, i.e. in progress.	
Sameeon	سميع
The word <i>a</i> has more than a single meaning, such as: (a) <i>The Acute-Hearer</i> , (b) <i>The Enabler of others to hear</i> , (c) <i>Favorable responder to prayer</i> . See البصائر للفيروزبادي.	
Saqwwahunna:	
The word “ <i>sanwabahunna</i> ” is made up of two parts, the word “ <i>sanwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sanwa</i> ” means: made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> .	
saraf	صرف
The word “ <i>saraf</i> ”=“صرف” has <i>many</i> meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.	
Sarra	
Joy, delight, pleasure, gladness, enjoyment.	
sanwabahunna	سَوَاهُنَّ
The word “ <i>sanwabahunna</i> ” is made up of <i>two parts</i> , the word “ <i>sanwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sanwa</i> ” has many meanings: (1) made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> . (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “ <i>hunna</i> ”= them, a <i>feminine plural</i>	
Sayye’ah Khatayah	سيئة ، خطيئة
Is an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An <i>error</i> or a <i>misdeed</i> for some thing <i>not</i> allowed to begin with, such lying or	

cheating. On the other hand “*khateyah*” is a *mistake*, for doing some thing *not* to done among permissible things, hurting some one as one is waking.

Seddeqah/Seddeeq

صَدِّيقٌ / صَدِيقَةٌ

The word “*seddiqah*”= “*صَدِيقَةٌ*” is the feminine of “*seddiq*”= “*صَدِيقٌ*,” meaning that person who *readily believes* or who is *indeed steadfast affirmers and practicer of the truth*. The “*seddiq*”= “*صَدِيقٌ*,” is a title for *Abu Baker*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

seddiqah

صَدِيقَةٌ

The word “*seddiqah*”= “*صَدِيقَةٌ*” is the feminine of “*seddiq*”= “*صَدِيقٌ*,” meaning that person who *readily believes* or who is *indeed steadfast affirmers and practicer of the truth*. The “*seddiq*”= “*صَدِيقٌ*,” is a title for *Abu Baker*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

Seen

س

The *extra* letter “س” (i.e. this “س” is *not* a *basic part* of a verb itself) when *affixed* to a verb. So when *affixed* to a verb it describes *one of five possibilities* as follows: (1) to mean *imminent action* (2) *seek*, as for example “*يستغفر، يستفسر،*” = “*seek forgiveness, seek explanation, seek help*” respectively; (3) *deem*, as for example “*يستضعف، يستصغر، يستكبر*”= “*deem weakling, deem little, deem big*” respectively; (4) *affirmably*, as for example “*يستعبد، يستهزئ،*” = “*affirmably self-exalting, affirmably jests, affirm enslaving*” respectively. (5) The س versus ثم = for *delayed action*. See القواميس و كتب اللغة.

shagao

شَقَاوَا

They who became misfortunate.

shaqeyyon

شَقِي

One who is misfortunate.

Sibghata Allah

The Arabic phrase “*Sibghata Allah*,” is made up of two words: (1) “*Sibghata*” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.

soedo

سُعِدُوا

Ones who were made fortunate.

Sons

بَنِي

The word “*بَنِي*,” is the plural for “*ابن*,” which means “*son*,” *not child per se*, as *child* could mean *male* or *female*. However, it is *rather common* for The Qur'aan to address the *male* gender but means a *definite inclusion* of the *female* gender for the intention of the message. For example: O, you *he-believers*. Some time, *specifically* addressing *each* individually, as: O, *he-believers* and *she-believers*. Hence, to be contextually correct we should say: “O, *sons* of Israel,” not “*children* of Israel.”

But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is included *vis-à-vis* the message conveyed.

Soo	سوء
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Wickedness/foulness

sooa	سوء
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The *evil-deed*, which is ugly, or abominable, or foul, or unseemly, or unsightly.

subhan	سبحان
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We perceive Allah as excelling in all good qualities and Transcends He above all shortcomings

subhanaka	سبحانك
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The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its associates (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration of His divine stupendous uniqueness*. Thus, we probably can render "*subhanaka*"= "سبحانك" concept by saying: (*What a marvel. For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah*).

Sunna/sunan	سُنَن / سُنَّة
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The word "*sonun*"= "سُنَن" plural for "سُنَّة," means *dispensation (commands believed to be divinely appointed), or an example, law or ordinance..*

Sunnah	سنة
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Sunnah means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were *sanctioned* by the Prophet (saws)

Surah	سورة
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The word "*Suraton*" is grammatically inflected "*Surah*"= "سورة," which is a *singular, feminine and proper noun*, the plural of which is "*Sumar*"= "سور." The word ("*Surah*") has at *least two* distinct *implications*: (1) a *division* of The Qur'aan (*resembling* but a *lot more superior* than a chapter of a book). Like The Qur'aan, it contains *rules* and *infinite wisdoms* for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three *Ayat*. In summary, *Surah* is: *division of the Qur'aan*.

ta'oolo	تعولوا
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The word "*ta'olo*"= "تعولوا" based on the root word "*ala*"= "عال" which means: (1) *transgressed* or (2) *shouldered the support and the provision for family*, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one, than the fear of "*transgression*" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to support justly

Tabaraka	تَبَارَكَ
The word “ <i>tabaraka</i> ”= “تَبَارَكَ” “تَفَاعَلَ” على وزن, which is different than “بَارَكَ”= “ <i>he blessed</i> .” Thus, “ <i>tabaraka</i> ”= “تَبَارَكَ” “تَفَاعَلَ” على وزن, means “ثَبُوت” “الخير في الشيء” as says الراغب. So, “تَبَارَكَ” = <i>the good is firmly established in the entity in reference, in this case “in your Lord’s name,” as if to say: the good loves the association to the Lord’s name and the Lords’ name vouchsafes to confer His favor over the good by accepting such association. In summary, the word means: while He uniquely blesses, He is constantly hallowed.</i>	
Take	إِتَّخَذَ
The word “إِتَّخَذَ” from “الِإِتَّخَاذُ” which is “إِفْتَعَالَ” for “الِإِتَّخَاذُ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is <i>not</i> just the mere taking.	
takhsha	تَخَشَّى
See <i>khashyah</i> , entry.	
Tha, thaleka	ذَلِكَ
The word “ذَلِكَ” has <i>three</i> distinct meanings: first <i>demonstrative pronoun</i> ; second <i>possessive particle</i> ; third <i>conjunctive pronoun</i> . Of our concern here is the first i.e. as <i>demonstrative pronoun</i> . As such it’s made up of <i>three</i> distinct components: (1) the particle “ذَا” = the <i>demonstrative pronoun</i> for <i>near, singular, masculine, animate or inanimate</i> ; (2) the “لَ، لَامِ الْبَعْدِ” = for the “ <i>afar idea</i> ,” and (3) the “ك، ضمير” for the <i>addressee’s pronoun</i> . There is no English equivalent <i>per se</i> for “ذَلِكَ” I believe it is best rendered “ <i>he-that-afar-it</i> .” So, “ <i>he-that</i> ” for “ذَا,” “ <i>afar</i> ,” for “لَ,” “ <i>it</i> ” for “ك,” which is: “ <i>the fact</i> ” or “ <i>the reality</i> .” In this particular case, we want to point out the reason for the “ <i>he-that-afar-it</i> ,” referring to the <i>book</i> , because, and <i>Allah knows best</i> , (A) The Qur’aan was <i>still descending</i> (i.e. its <i>entirety</i> was <i>not yet completed</i>) from the <i>loftiest and highest</i> source, Allah, SWT; and (B) that its <i>status</i> in Earth is <i>loftiest and most high</i> . Hence <i>no untruth could touch it from any source, angle or side</i> as In the Arabic Grammar there are <i>three distinct</i> demonstrative pronouns: (1) for the <i>immediate or very near (masculine/feminine, singular, double or plural)</i> , (1a) in the <i>subjective</i> or (1b) the <i>objective</i> senses; (2) for the <i>middle (masculine/feminine, singular, double or plural)</i> (2a) in the <i>subjective</i> or (2b) the <i>objective</i> senses, and (3) for the “ <i>far-that</i> ” (<i>masculine/feminine, singular, double or plural</i>) (3a) in the <i>subjective</i> or (3b) the <i>objective</i> senses. Clearly the demonstrative pronouns in <i>English</i> are <i>not as descriptive</i> as their Arabic demonstrative pronouns.	
Taqabbal	تَقَبَّلَ
The Arabic word used in The Qur’aan is “ <i>taqabbal</i> ,” not “ <i>eqbal</i> ”=accept. Thus, “ <i>taqabbal</i> ” means accept with <i>clemency or merciful patience</i> , as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be <i>fully worthy</i> of Allah’s acceptance; or the work itself is somewhat <i>deficient, not perfect and complete</i> . So, Allah is besought to accept it <i>as is</i> , with the already known <i>shortcomings</i> it may have therein. So Allah accepts it <i>by His clemency</i> . Thus, تَقَبَّلَ= <i>clemently accepts</i> .	

Taqwa	تَقْوَى
Thus, the word “ <i>taqwa</i> ” evolved and became <i>more significant religious term</i> , meaning: (1) <i>adherence to Allah’s Criteria of prescription and proscription in order to obtain His pleasure.</i> (2) It is <i>guarding and protecting</i> against any <i>undesirable outcome</i> . There is no English equivalent for “ <i>taqwa</i> .” However, <i>piety</i> is perhaps the closest. But <i>piety</i> is a noun, i.e. <i>cannot</i> be conjugated. But “ <i>taqwa</i> ” is rooted in the Arabic verb “ <i>waqa</i> ,” which grammatically can be conjugated in various forms to fit the need; thus, “ <i>taqwa</i> ” is <i>more designative and advantageous</i> to use.	
Tataqoon	تَتَقَوْنَ
The word “ <i>tataqoon</i> ,” <i>you, in the future tense, plural, masculine</i> , of “ <i>taqwa</i> ,” based on the Arabic word “ <i>waqa</i> ,” <i>linguistically meaning: took all the precautions to secure and protect (any thing) from any harm.</i> Hence, “ <i>tattaqoon</i> ” means: <i>you are to endeavor to guard against Allah’s displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure instead.</i>	
Tatmaenno	تَطْمِئُنَّ
The word “ <i>تَطْمِئُنَّ</i> ” for “ <i>طَمَائِينَةٍ</i> ,” is the <i>feminine, present tense, rooted in the word “طَمَأَنَ”</i> = the past tense, meaning: <i>assured the heart with respect to the personal belief.</i> “ <i>طَمَائِينَةٍ</i> ,” is not synonymous with the words: “ <i>سَكِينَةٍ</i> ” or “ <i>أَمَنَ</i> ,” check both respectively in this <i>Lexicon</i> .	
tayammamo	التَّيَمَّمَ
<i>you strike a clean soil with the palms of the two hands and wiped the face and hands</i>	
Tayammum	التَّيَمَّمَ
Due to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.	
Tayyebat	طَيِّبَات
<i>Varieties of good goods</i> The word “ <i>tayyebat</i> ,” is <i>plural, feminine, subjective noun</i> , meaning all things that are “ <i>benefiting and are legitimates.</i> ” Clearly there is no English equivalent for it. Remarkably all the “ <i>tayyebat</i> ” to be eaten are “ <i>feminine</i> ” in gender in Arabic. For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات). So no wonder they are “ <i>tayyebat</i> ” and not “ <i>tayyebey</i> .”	
thalekum	ذَلِكُمْ
There is <i>no</i> English word to mean “ <i>ذَالِكُمْ</i> ” noun indicative to mean <i>furthest and high ranking</i> . This “ <i>thalekum</i> ”= “ <i>ذَالِكُمْ</i> ” is made up of <i>three</i> distinct components: (1) the particle “ <i>ذَا</i> ” = the <i>demonstrative pronoun</i> for the <i>singular, masculine, for the animate or the inanimate</i> ; (2) the “ <i>لَا، لام البعد</i> ” = for the “ <i>afar idea</i> ,” and (3) the “ <i>كَمْ، ضمير المخاطب</i> ” for the <i>addressees’ pronoun</i> , for <i>two or more</i> , or for <i>magnanimity</i> . There is no English equivalent for “ <i>ذَالِكُمْ</i> .” The best rendition for a in English, I believe, is: <i>thalekum (be-afar-collective-you)</i> . See كتب النحو و الصرف .	

<i>The believers</i>	المؤمنون/المؤمنين
"The believers" see the entry of "they/them who believed" for full elucidations.	

<i>thekron</i>	ذكر [الأعراف]
The word "الذكر" has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty</i> different meanings: (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur'aan</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation</i> or <i>exposition</i> (by the Prophet or others), (9) <i>tiding</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity</i> of Allah, (19) <i>remembering</i> His favors, (20) <i>obedience</i> .	

They/them-who believed	الذين آمنوا
The phrases "they/them who believed" and "the believers" are mentioned in The Qur'aan multiple number of times, the first ("they/them who believed") 259 times as compared to the "he-believers" (of all <i>grammatical</i> inflections منصوب مرفوع أو مجرور أو) of 179 times. Of this 179 times, the "he-believers" also (of all <i>grammatical</i> inflections, مرفوع أو منصوب أو مجرور) of 35 and منصوب مرفوع of 144, as well as the "she-believer" of 6 مرفوع and 22 منصوب (أو مجرور). In other word the total comparison is 259 and 179. But the concept I believe is that the "they/them who believed" are "recent" believers, the <i>belief</i> in them has <i>not yet</i> taken strong hold on them, i.e. not yet become <i>firmly established</i> as to be a "hallmark" of them like in the case of "the he/she believers." Thus, the implication may be, and Allah knows best, is that <i>contrary to common sense</i> , the "they-them who believed," are so "recent believer" they are <i>not</i> subject to revert back to "disbelief" and even if any does revert back to disbelief, then "they are not "they/them who believed." So, although they are in <i>more need</i> to <i>fortify</i> their "fresh" belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is <i>too short to non-existent</i> , or even under the worst of circumstances, if any should revert to disbelief, then they are <i>not</i> the addressees of the "they/them who believed." So, in summary: The "they/them who believed" are "recent" believers, thus, the "belief" is not yet firmly established in their hearts and mind as in the case of "the believers." So, <i>contrary to common sense</i> , the "they/them who believed" are <i>not</i> likely to "change" their mind and revert back to "disbelief" but even if they should be subject to such a change and it does occur then they are not the addressees of "they/them who believed."	

Telka	تلك
The word "telka" = "تلك" is a <i>demonstrative noun</i> , made up of <i>three</i> components (1) "تى," as a <i>demonstrative noun</i> , for the <i>feminine, singular</i> , (2) "لام البعد," for the <i>afar distance</i> , and (3) the "كاف المخاطبة" = "it," for <i>addressee</i> . And <i>most</i>	

importantly its usage is intended for the inanimate objects or “جمع التكسير”= “broken plural.” The word “telka”=“تلك” means: *she-afar-that-it*, or *plural feminine those*, or a *singular of a plurality*, such as *Ummah*= community, *it*^v. So, for this “تلك” there is *no* English equivalent *per se*. Thus, we have to *transliterate* and *parenthetically explain*, as stated above. See **كتب النحو و الصرف**. So *telka* (*she-afar-that-it, those*^v).

To versus “with” versus “by”

There are *significant* differences between “to their devil,” “with their devils,” and “by their devils.” In Arabic they say: “I was alone to the king,” the speaker is *lesser in rank* with respect to the king. “I was with the king,” the speaker is of *equal status* to the king. “I was alone by the king,” the speaker is *superior* to the king; the speaker is an *Emperor* with respect to one of his kings. In essence: “to” indicates *subordination* to the devils; “with” indicates *equality* with the devil; “by” indicates *superiority* over the devils.

toaddo

تؤدوا

The word “toaddo”= It is to be noted that the word “أداء” means *personal* payment, i.e. the payer must pay the payment to the payee *in person* or in certain circumstances the *payee’s legal representative*. This is in *contrast* to “waffa”= “وفى” *paid the full obligations in any way*.

Touch me

يمسني

The word “يمسني” from “مس” which *literally* means “touched;” However, “يمسني” is the present tense for “المساس,” *metonymically* (i.e. figuratively speaking) meaning the *lawful “sexual intercourse”* between wedded spouses.

Ummah, Ummey/ummyoun

أمة، أمي/أميون

The Arabic word *Ummah* has **many** meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'aan, *Ebrabeem (Abraham)* is described as “Ummah;” (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered. And **ummeyoun** is a plural for those who are unlettered. In the Jewish sense the Gentile.

Umrah

The Arabic word “Tatamara” means made “Umrah,” which is referred to as the “*lesser pilgrimage*” i.e. visiting of The Sacred House in Makkah *outside* the normal *Haji* (Pilgrimage) ceremonies.

Undhurna

انظرنا

The word *undhurna* (*pay attention to us, give us respite*), “undhurna” is made up of two words: “nadhard” and “na.” The word “nadhard” has many meanings, among them: *looked at* and *was considerate towards* some one with in the

intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undhuran*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

Village

قرية

For the word “قرية” *commonly* speaking and Arabic dictionaries refer to the word “قرية” = “*village*.” However, “in the Qur'aan it means a developed *urban* community, a metropolis. At times the word “قرية” = “village” is used *figuratively* to denote *its people*.

Wa'seon

واسع

The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can *comprehensively* contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful *attributive* names, meaning “Furnisher of provision and mercy to everything.”

waffa

وفى

“وفى، من الوفاء و هو التمام” Means paid the full obligations in any way.

wahana

وهن

وَهْنٌ، أَوْ وَهْنٌ. فَوَهْنٌ أَيْ ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنًا “تَهْنُوا” is rooted in و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله. و وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجَهْدِ. لَذَلِكَ وَهْنٌ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي.

Therefore, the word “تَهْنُوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause.” In English there is no way to express the word “تَهْنُوا” in one word per se. Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

Wakeel

وكيل

There is no *proper* conventionally *acceptable* English word for “وكيل,” meaning: (1) Allah, when preceded by the article “The,” i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative, who really practices Law*, and generally stays *within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4)

the *keeper of the affairs of some one* else. Thus, perhaps “custodian,” is the best to really depict what the real sense of a “*Wakeel*” is or should be.

wasilah

وصيلة

The “*wasilah*”= “وصيلة” means the *she-sheep who gave seven or ten consecutive births*. When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.

Is an Arabic word that has two *distinct* meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its *intense* heat.

Wretched

بئس

Past tense meaning wretched.

Yadhunnoon

يظنون

Is an Arabic word made up of two parts, *yadhun*=verb and *noon*=pronoun for the plural they or them. The verb *yadhunn* is the present tense of *dhanna*. The noun is *dhann*. Thus, *dhann* has *many* meanings, including *contradictory* ones. Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) *is absolutely certain*. Thus, in this *Ayah*, it is used in the 8th sense listed. Some *dhann* is *highly disgraced* in The Noble Qur'aan: “O ye who believed shun some *dhann* (suspicion), verily some *dhann* is sin.” (S 49:12).

yaghulla

The word “يغلّ” the present tense of the word “غلّ”=“*ghalla*,” which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn

Yaghullo, Ghalla

غلّ، يغلّ

The word “يغلّ” the present tense of the word “غلّ”=“*ghalla*,” which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

yajhaloon

يجهلون

The Arabic word “يجهلون” is the *present tense* for the *past tense* of “جهل.” The English language does *not* have a *verb* for “*ignorance*” (an *adjective*). So, we resort to say: “*in a state of ignorance*,” or “*you act as if you are ignorant fools*” instead.

<i>Yakhtasso</i>	يختصّ
The word (a) “ <i>yakhtasso</i> ”=“يختصّ” is <i>different</i> from (b) “يخصّ,” (a) is based on “اختصّ” and (b) is based on “خصّ.” Both (a) and (b) mean <i>particularized, not chose or selected</i> , as many tend to say. As a general rule in the Arabic language: the more <i>letters</i> in the basic construction of a word the <i>more meaning that imparts to it</i> .” The Noble Qur'aan <i>has</i> the (a) construction and does <i>not</i> have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) “ <i>yakhtasso</i> ”=“يختصّ” <i>per se</i> ; and the best that could be achieved is the (b) construction. Hence, we have a need for <i>transliterating</i> (a), above.	
<i>yalmezona</i>	يلمز
He who: <i>privately slander, or find fault with (with others) in subtle ways, or blink the eye to malign others.</i>	
<i>yarshodoon</i>	يرشدون
The word “رشد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence to what is right</i> , (4) <i>cognizance of the consequences of any given situation and avoidance of the undesirable results</i> . Thus, “رشد” in summary: <i>discernment at maturity and strict adherence to what is right</i> .	
<i>yasdefoon</i>	يصدفون
They shunt their selves, as shunt is a <i>transitive verb</i> .	
<i>Yataqoon</i>	
They, <i>in the future tense, plural, masculine</i> , see above.	
<i>yestajeebo</i>	يستجيب
[The Arabic word “ <i>yestajeebo</i> ”=“يستجيب” means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested.	
<i>youdhaberoona</i>	يظاهرون
The word “ <i>youdhaberoona</i> ”=“يظاهرون” has <i>several</i> meanings. However, in <i>this</i> context it is associated with “الظهار,” which was the <i>pre-Islamic Arab</i> way of <i>divorcing</i> their wives, by a person saying to his wife: “ <i>you are upon me like my mother's back</i> .” That is because the “ <i>back</i> ” is considered as the place of “ <i>riding</i> .” When a man is having <i>sexual relation with his wife</i> , it is as if he is “ <i>riding over her</i> .” Thus, the “ <i>back</i> ” is a lofty <i>metonymy (indirect declaration of intent)</i> with respect to “ <i>having sexual intercourse</i> .” Hence, once a person expresses “الظهار” to his wife, then that means it is a <i>full divorce</i> . When <i>Islam was established</i> “الظهار” was <i>prohibited</i> . See اللسان.	

youmetokum

يَمِيتُكُمْ

The word “يَمِيتُكُمْ” is made up of *two* parts, the *present tense* (a) “يَمِيتُ” and (b) the pronoun “كُمْ.” Part (a) is based on the *transitive* verb “*amata*” “أَمَاتَ,” i.e. *requiring a direct object*. The closest English for “أَمَاتَ” is “*deaden*.” And “*deaden*” comes in (1) *transitive* sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. *not* what we needed for our purpose. And (2) “*deaden*” in the *intransitive* sense means: *to become dead* or to lose vigor, brilliance, or *liveliness*, so *one* sense (lose liveliness) what is exactly *needed* for our purpose, *but it is in the transitive sense* Therefore, the only way, it seems, is to *transliterate* “يَمِيتُكُمْ” is to say: *causes natural death*, or make you die, i.e. Allah does. Other expressions, such as: “*kill you*,” or “*deal you death*,” etc. *all* these are *not* good enough for this purpose of “يَمِيتُ.”

Youngeemona:

يَقِيمُونَ

The word “أَقَامَ” in “يَقِيمُونَ” has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other. But first what is the meaning of : “أَقَامَ” “يَقِيمُونَ” linguistically means:

أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى “الحاضر مسبقا”

So, “يَقِيمُونَ” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أَقَامَ” has another “*sharey’ah*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you⁸ were in them, then you⁸ upped for them (*the second call for*) the Prayer,” (S4: 102). Note: Prayer and *how to be done* was *established and reveled* by Allah. Hence people do *not* *establish* Prayer they *only maintain and perform* it.

Youqnoon

يَقْنُون

This word is made up of two parts: (1) “*Youqen*” and (2) the pronoun “*noon*.” “*Youqen*” is singular, masculine present tense, for having absolute certainty. The pronoun “*noon*” is for they.

youthkeeno

يُثْنُونَ وَأُثْنُونَ

The word “يُثْنُونَ” the present tense of “ثَنَ” which means became thick, heavy, dense, or firm. And the word “أُثْنُونَ” linguistically means *prevailed and subdued*. And “أُثْنُونَ” also means *exaggerated in wounding the enemy*. And “أُثْنَهُ” means *weakened him*. And “أُثْنُ فِي الْأَرْضِ” means *got a hold of it, prevailed and became the master over its territory*. And in Hadeeth Aaeysa: “لَمْ أَثْنِبْهَا حَتَّى أَثْنَيْتَ عَلَيْهَا أَيَّ بِالْغَتِ” “فِي جَوَابِهَا وَأَفْحَمْتُهَا” means *I exaggerated in my response to her until I confounded her*. Thus, literally means *got a hold of it, prevailed and became the master over its territory*. At-Tabary, a noted *Emam* in the *Tafseer* of The Qur’aan say for “أُثْنُونَ” means *prevail or gain mastery*. Thus, this *Ayah* does *not* say “يُثْنُونَ فِي الْقَتْلِ” but *says* “يُثْنُونَ فِي الْأَرْضِ” That is *got a hold of it, prevailed and became the master over its territory*

Therefore, and Allah knows best “يُثْنِ فِي الْأَرْضِ” Must be taken for its linguistic implication and not necessarily to mean “يُثْنِ فِي الْقَتْلِ” However, *many of the books of Tafseer* say that “يُثْنِ” means exaggerate in the *killing* of the polytheists. Thus, “أُثْنِ” could mean *take hold of, prevail and continue to have mastery over the territory*.

youzakkey

يُزَكِّي

The word “زكى” in “يُزَكِّيهِمْ” means *had all the impurities removed from (exculpated) him as well as swelled*. See *الراغب*.

Zakah

زكاة

The definition of *az-Zakah* is: definitively *blessed augmentation* prescribed as a *specific percentage* of *particular personal wealth* of a *specific time frame*. The *az-Zakah* is to “*cleanse*” the wealth it is *paid on its behalf*. Thus, once such “wealth” is “*cleansed*” by giving out the *az-Zakah* then *az-Zakah* will blessedly augment=“swell” such wealth. As the *az-Zakah* is “*Allah’s possession*”= “مال الله.” In this respect Allah says: “And you give them from Allah’s wealth which He gave you.” (S 24:33). Whereas the charity is from the *personal wealth*= “أموالكم.” There are many *Ayat* in this respect, among them, Allah says: “Verily you will be assuredly essayed in your riches and your selves.” (S 3: 186).

Thus, the word, “*swell*” is in the sense of *to cause to increase in volume, size, number, degree, or intensity*. Obviously the *rather small “Zakah” portion* of any possession *belongs to Allah* and *not the possessor* of that possession *entrusted* with such a portion. So, the possessor *must expend* that small “Zakah” portion as soon as possible in the ways of the “Zakah” as *prescribed* in The Qur’aan, (S 2:177), as not do that will *inevitably impart disastrous consequences on the possessions* themselves. But such expenditure will *bless* the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must. For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one *whole year as surplus to all his needs*. Thus, when this 2.5% is properly expended as they should be, such expenditure will not only “purge” the entire possession, but will simultaneously *swell* (augment, raise) the *lot or status* of the possessor.

Zar-a’,”

زرع

- (a) *rooted* in the word “zar-a’,” Past tense;
- (b) “yez-ra-a’o” the future tense (for him);
- (c) “ta-zra-a’oon,” future tense (for you make) the “zar-a’”
- (d) “ta-z-zare-a’onah” future tense (for you make it) “zar-a’.”
- (e) “az-zare-a’oon,” nouns, (for makers of the) “zar-a’.” Therefore “zar’a” means: *green standing crop, just before harvesting, or the vegetation after sprouting*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur'aan The Supreme.” As to the *critiquing*, the result is *absolute zero*. As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking. And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*. I do not claim that this product is perfect by any stretch of imagination. But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, **Revision 5.0** with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing.

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,

Abdulaziz Fahad AlMubarak

Al-Khobar, Saudi Arabia

31/01/2008

Revised on Sunday 14/09/2014

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"المراجع"

* العربية:

(المصحف الشريف برواية حفص)

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(version ١٠٠)

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